

Juniata Echo

VOL. VII

HUNTINGDON, PA., JANUARY, 1898

No. 1

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The JUNIATA ECHO is published monthly, except in August and September.

Subscription price (ten numbers), 50 cents. Single numbers, 5 cents.

Entered at the Post Office at Huntingdon, Pa., for transmission through the mails at 2d class rates.

Our Greeting

With this issue we enter upon the work of another year, and upon the opening of a new volume of JUNIATA ECHO. First of all we desire to wish all our friends and patrons a happy and prosperous New Year—1898.

In entering upon the duties that devolve upon us as editors we are buoyant of hope for the future success of our plans. The work of the ECHO has never been so important as now. In the November number we commenced the publication of Notes for Bible Study by two men entirely competent to carry this branch of the work to a successful issue. Other features of interest to the general reader will be instituted during the year upon which we now enter.

In view of the great work being done by the ECHO in connection with the interests it represents may we not hope for a very large increase in our subscription list? We will give good value for time spent by some one in each locality where friends of Juniata College are to be found, who will give a careful canvas and secure subscribers. The life of a paper such as this must depend upon its subscription

list. We are willing to work for the good of the cause which is being so abundantly blest, and we can reasonably ask other friends to sacrifice a little in time and energy to aid us, that our efforts may bear more abundant fruitage.

Our Progress

In the December number we published a paper written by the late professor Jacob M. Zuck, the first teacher, and one of the founders of the abiding work of education among the Brethren. His life sacrifice was made soon after that time; but not until he had the satisfaction of seeing the work he had started, prayed for and defended, firmly enough established, and entrenched in the zeal of others, to feel that it could not be successfully assailed.

His fears then, were well grounded; for, the stubborn resistance of a very strong, yet unwise element was raised against the progress of education; but the good God, working in the hearts and minds of the faithful toilers, by wise counsel led the work along, until now we can look back and say that no people in this country, or elsewhere, have made greater progress in education, during the

last twenty years than the Brethren. There are still many conquests to make, and victories to achieve, but the power is moving that will accomplish the work, and establish it.

We can look forward with humble confidence in the permanency and progress of the work of education in the fertile field opened up for tillage; and we think we can see great strong men, and wise, noble women, coming, and coming to partake of the advantages of the schools, and then going out into the world to do battle for the right, to achieve great things for God and humanity. Our progress is but just begun. If any are timid let them not cry out against it, but stand aside that they do not become a hindrance.

When godly men carried Stephen to his burial the progress of Christianity was not stayed but the truth was proclaimed as by tongues of fire. When Jacob M. Zook was laid to rest the faithful bearers turned back and raised the burden he had laid down, on their own shoulders, and though they found it growing and so becoming harder to bear they did not falter. And though another has ceased to labor, and entered the rest, still the work progresses, and will progress.

Gymnasium

Juniata College is frequently under special obligations to its friends for their liberality, not only in coming to its aid when help is asked; but, the institution numbers among its special friends some who are constantly on the outlook for opportunities to broaden the work and increase the facilities. A manifestation of good will and continued interest came, recently, from Dr. M. G. Brumbaugh in the shape of ten pieces of apparatus for the gymnasium. This gift greatly pleas-

es Profs. McKenzie and Haines as it adds so much to the equipment of this interesting department, over which they preside with jealous care.

Other Needs

There are some of us who have been devoted to this work for all the years of its existence who sincerely wish that Juniata's good, liberal friends were possessed of immense wealth, that they might so proportionately increase their benefactions. The College's needs are multiplying so rapidly, that it will require some provision of unusual magnitude to meet these growing needs. A separate building devoted exclusively to the gymnasium is one of the equipments of the institution, the want of which is felt daily. This is in addition to two other buildings so badly needed that the plans are already in preparation. Juniata's growth has but only begun; but, the rapidity of the development, unfortunately, is held in abeyance for want of those same very wealthy friends, whose liberality must be depended on for its accomplishment, unless a large number of others whose means will admit of the gratification of their pleasure in helping, will combine, and make the needed aggregate a sufficient amount. One hundred thousand dollars bestowed by one liberal hand would be a grand thing, but the same results could be achieved by one hundred persons contributing one thousand dollars each, and the pleasure of joining in the good work would be shared by one hundred instead of by one. There are one thousand such people among the friends of Juniata College, yea more. Why do they not speak? Their word would literally electrify college hill, and cause an echo of rejoicing that would reach to generations yet unborn.

Myers—Workman

Prof. John Allen Myers, the head of the department of Physics, like the other professors of Juniata College, is a very busy man; but, notwithstanding this, he has determined to assume additional responsibilities, for he found time to go to Ohio and take from the home of Alonza and Elizabeth Workman, at Loudonville, their only daughter Viola. They were married December twenty-third, at the bride's home, then came to Pennsylvania, and after a brief visit to Philadelphia, returned to Juniata College where a comfortable home had been provided for them.

At the dinner, given by Juniata's efficient steward, John G. Keeney, in their honor, professor Myers said he had secured, and brought help for his department. The toast-master said this was a little irregular, as the trustees are supposed to engage the teaching force for the different departments, while in this case the professor secured his own assistant without the advice of the trustees. Under the peculiar circumstances and the exceptionably unexceptionable character of the assistant no objection is urged.

At this same dinner, Friday, December thirty-first, brief speeches were made by professors I. Harvey Brumbaugh, J. H. Brumbaugh, William Beery, David Emmert, G. W. Snively, Amos H. Haines, Dr. G. W. A. Lyon, and by elders H. B. Brumbaugh and J. B. Brumbaugh, while the editor assumed the role of toast-master. Whether through inadvertence or by design, we know not, but the promise was given, by one of the speakers, that another, and "similar occasion" would be added to the list of those enjoyed in honor of the marriage of other professors, about the time of the opening of the new dining room in the building now being erected.

All these events tend to further establish the permanency of our beloved Juniata; and we welcome among us every additional influence that will aid in accomplishing the great work yet to be done, by those who are to take the places of the older workers, when they shall go hence to their reward. And may we not hope that those who are in training to take up the work where these will lay it down, will, with those associated with them, be stronger and wiser than their predecessors, and carry the work to a glorious consummation.

THE IMPORTANCE OF LATIN

DR. G. W. A. LYON.

Any one who undertakes to write upon Latin as a branch of study will find himself opposed by a class of scholars and a host of others who declare that this study should be discouraged. Their arguments are, that it is a relic of barbarous ages, retained in the schools only through the inert force of conservatism; that it takes up time that should be devoted to other things; that this is a practical age, and and that only practical studies—such as will enable one to advance our material prosperity—should be required. They argue that the student who does not keep up his Latin will not be able, after a year or two, to construe a Latin sentence, and that therefore his previous study in that line has been wasted.

These arguments are in a measure true. Latin is no longer a medium of communication between men of the present day; but it is now, as always, a medium of communication between the present and the past. It does take time; but its claim upon that time is as strong as that of any other branch. This is a practical age; but Latin is in its way as practical as

Algebra. That the average student forgets his Latin is true; but it is no less true that the average student forgets his Algebra and his Geology. How many who have not kept up their Arithmetic can do more than work simple problems, which, by the way, they practice upon daily? How many retain their Geometry, or can calculate the pressure of liquids? It simply amounts to this: the scientist retains his science through constant use; the linguist does the same. The average student of science retains the essence of his previous study; the average student of linguistics does no less. In this respect, Science and Linguistics stand upon an equal footing.

From the arguments of some writers, one would think that Science should stand alone; it should be divorced from Religion; it should have no part with Linguistics. It is true that if one intends to be a scientist, he should have a scientific training; but the argument that Mathematics and Science are practical, and are put to practical use in after life, means simply that this is a money-loving age; that Solomon with his "Get wisdom" was an old foggy, while Iago with his "Put money in thy purse" was alone the wise. As a matter of fact, the book-keeper and the merchant know only so much Mathematics as will enable them to keep accounts; the average man in scientific pursuits knows very little of science. It is only the expert who really knows.

What does all this mean for the average student? Simply this. He must be trained to think, and after he has learned that lesson, he must decide whether he shall take up a special line. In other words, first comes the school, then the college, then the university. We are at present concerned with the school and the college.

The opponents of Latin tell us that Mathematics and Science give a practical

drill, by which they mean that these teach observation, generalization and proof. The student observes a certain phenomenon of nature, the properties of numbers. He compares this phenomenon with other phenomena, these combinations with others, and draws his conclusions, forms his general rule or law. He verifies this law by application of cause to effect. But for this purpose, models, specimens and apparatus are needed, things not usually furnished in the common schools, and for this reason, Mathematics, in such schools, at least, affords a more available method of training. But pure Mathematics goes no further; it does not concern itself with the moral nature, nor, if we may believe some of our greatest scientists, is pure science much better. It teaches to observe natural phenomena, not to do good and avoid evil. The true student must have something more, his education must be upon broader lines.

It is not argued that Latin should take the place of Mathematics or science, nor that it should be given undue prominence. The cultured man should know enough of these to enable him to protect his interests, and to read and to discuss with intelligence the advance of civilization. He should know something of History, of Civics, of Economics; for man is not a mere money-getter. Classic writings deal with the two most interesting, most important civilizations at the highest stage of their development, and our civilization takes its origin in the thoughts, feelings and aspirations of Greece and Rome, and moreover no one can hope to analyze classic thought except through the words by which that thought is expressed. Translations give merely the conception of the translators, and are to the originals what pictures are to their originals. We have all seen pictures of

the sphinx, we have heard it described, but which of us can know that sphinx as does the Pilgrim of the Nile? So the classic reader gets his knowledge of History, Archeology, Poetry and Philosophy, of the inner self of the Greek and the Roman, and traces the impress of their character upon the history of the world to a degree that one unlearned in those tongues cannot hope to attain.

Moreover, a large proportion of our English words are Latin in origin; and while, in general, our simple and forcible words are Germanic, the Latin components are those which are most subtle and comprehensive; they are those that deal with science, politics and religion, and so those which need most careful study. In this respect, the Latin student has an immense advantage, even though he should forget how to read his Cæsar readily and fluently. The critical student of the Bible should be able to understand the original tongues; but even the reader of our English versions can profit by a knowledge of Latin. A single example cited by Trench will perhaps suffice. "Pure religion and undefiled is to visit the fatherless etc." From this it is argued that Works is all sufficient, that Faith is vain. But the Latin student knows that religion is a technical Latin term meaning the tie that binds us to one to whom we owe respect and duty, and is therefore not a saving ordinance, but a duty arising from our relationship with Him in whom we put our trust. Truly are we enjoined to search the Scriptures, for reverential and scholarly search can but bring forth new truths while life shall last.

As a factor in training the mind, Latin is in no wise inferior to mathematics or to science. The memory is trained in acquiring a vocabulary; observation is quickened by a search for stems, case-

endings and signs; generalization is exercised by the detection of fixed principles, while the relation of cause to effect is quite as absolute in Latin as in Science.

Should, then, Latin be retained? The authority of all scholars before our day favors it; our own experience favors it; spelling and definition favor it; the spirit of inner culture favors it; nothing but the practical, *i. e.* the money loving spirit of the age opposes it. And not until we are prepared to cleave to the material, and to reject the spiritual, to adopt phonetic spelling and abjure the essence of the living word, will classic study cease to influence our minds and stir our hearts.

SCIENCE IN THE PUBLIC SCHOOLS

J. ALLEN MYERS.

It is a notorious fact that our common schools curriculum is so crowded that the teacher scarcely knows how to do the work required of him. The pupils are hurried from one subject to another, their minds cramed with facts until memory no longer retains them. The result is, pupils never learn to see and understand, but simply recall and remember. The mind never learns to reason or make deductions from acquired knowledge. I have seen pupils strive in vain to recall or remember something, when the least reasoning from what was well known to them would put them in possession of the desired knowledge. This leads me to make a plea for science teaching in the public schools; possibly not as a distinct and separate branch but incidentally with other subjects.

With all our boasted progress in our public school system, the schools of Prussia and Germany turn out better scholars than do we. The reason is, the German child is taught to see and think; in other words, to comprehend things around him and reason out truths for himself. This

power is acquired in no way so well as by the study of science, and teachers in the public schools might do much toward awakening in their pupils a desire to know things. Every teacher with very little expense might provide himself with sufficient material to perform many interesting experiments, that would not only develop an inquiring and investigating mind in his pupils, but illustrate many important truths in Geography, Physiology, etc. I shall give a few interesting little experiments that may be performed with profit in any school room.

The teacher should provide himself with some small glass tubes and a foot or more of rubber tubing. An alcohol lamp with which to bend glass tubes can easily be made by putting a piece of candle wick through a glass tube about an inch long and then put the tube neatly through the cork of an ink bottle. This, with five cents worth of alcohol will answer as well as a spirit lamp costing a dollar or more. A Venetian flask should be procured for heating water. Ordinary bottles can be used, but, owing to the thickness of the glass, are quite liable to break.

Exp. 1. Fill the flask or bottle half full of water, fit an air tight cork, through which you have put a glass tube long enough to extend into the water. Now warm the flask with the heat of your hands or near the stove, and the water will rise in the tube. This shows that heat expands the contents of the bottle—air principally.

Exp. 2. Connect a rubber tube to the end of the glass tube and let the free end in a vessel of water. Now heat the flask pretty well with the heat of a lamp or stove, and most of the water will be driven out of the flask. Now let the flask cool keeping rubber tube under water. The water will be forced through the tube back into the flask. This shows that the

pressure of atmosphere outside the flask is greater than the pressure inside and so pushes water back. In Geography we teach that on high mountains the atmosphere is light and that water boils without getting very hot when there is little pressure on it. If we could take away all the pressure of the air the heat of our hand would make the water boil very violently, but it would not cook meat or potatoes. Illustrate boiling at lower temperature.

Exp. 3. Fill your flask one-third full of water and have a good cork ready that fits it air tight. With the flask open, make the water boil. This drives out most of the air and fills the space with steam. Remove flask from heat and quickly insert the cork making it tight. Turn the flask upside down and let it stand for a minute. The water is perfectly quiet and is evidently cooling. Carefully pour a little cold water over the flask and the water begins to boil most violently. While it was quiet there was steam above the water which kept the pressure great enough to prevent boiling, but pouring on the cold water condensed the steam and hence lessened the pressure and the heat in the water was enough to make it boil; but at a much lower temperature than first boiling point. This may be continued for considerable time, until the temperature of the water is quite low.

Exp. 4. A volcano in school. Why not have the boys and girls see a volcano in miniature? Spread a thick newspaper on the table and heap upon it around a stick a few buckets of damp sand. Carefully withdraw the stick so as not to allow any sand to drop in. Procure a little potassium chlorate (about a dessert spoonful)—pulverized, mix with as much brown sugar and drop it into the hole. Then when ready drop in on it a few drops of Sulphuric acid and the fire will

shoot up in beautiful colors. If the sand is likely to drop in, wrap a turn or two of paper around the stick loosely, leaving the paper remain when stick is withdrawn.

(To be continued in the February number)

NOTES AND PERSONALS

H. H. Brumbaugh, assisted by Mr. D. S. Weimer, will conduct a summer Normal at St. Clairsville, Pa.

We shall have more to say about it later on; but the fact is, that a lecture bureau has been organized in the college.

Florence Baker, of Western Maryland, expects to be with us in the Spring. Her home is in a new but promising field for Juniata.

The mother of Mrs. Doctor Lyon has been visiting at the college since Christmas time. She enjoys the company of the young people, and we are glad to have her among us.

Old students of the Fall term in the Business Course are all back save one; and the number is re-enforced by six new ones, representing the following states: Maryland, Pennsylvania and Ohio.

Edwin Detwiler, who went home on account of sickness last Fall, is able to work some again and says he will return to take up more definite lines of study. We are glad of his health and glad of the expressed purpose.

"I have urged him to attend school and shall continue to do so until he starts for Juniata." So says Benjamin F. Ranck, '97; and that means that somebody must move this way. Alumni of this sort are the life of the college.

Mabel M. Lodge will now sing the songs of Juniata among the hills of Har-

ison County, West Virginia, where she is attending school. She writes to Prof. Beery for one of his "round-note" song books, saying that she is "just hungering to hear those hymns again."

We were sorry to lose them but we are glad that they were prepared to take the positions to which they were called. William Book now conducts the public school work at Stonerstown and Irvin Van Dyke has recently taken charge of a school near the same place.

Here is something new. One of our honest-hearted, hard-working student girls of two years ago writes, that as she earns wages by teaching she is depositing money in advance with Professor Swigart, school Treasurer, so that her schooling will be paid for when she returns to finish. It's noble; it's heroic.

Charles Ellis reported to us that a ship by the name of Juniata now sails from the port of Baltimore. Juniata! The same word that names our school-ship! We all feel the deepest interest in this land-boat of ours—our Juniata—but we do naturally take great pride in the existence of an ocean steamer bearing the same name; and we expressed that interest the other day by ordering an india-ink picture of the college to be made, and sent to the captain of the Baltimore vessel, who promises a picture of his vessel in return.

When folks get married somebody must move. This is a solemn fact, yet not at all serious; neither is there the slightest insinuation that, because of this truth, folks ought not to disturb the peace by getting married. Far be it from the dignity of the ECHO to announce such heresy. But somebody must move; at least so it was when Professor Myers came back from Ohio. First Miss Keeney

moved in with Miss Rohrer, vacating her room for the professor and his wife, and Miss McVey also vacated a room for them; then Prof. McKenzie, next in order of bachelorhood, took ex-bachelor Myers' room on Students' Hall; and the local editor moved into the Old North Corner, which Prof. McKenzie had vacated. Equilibrium is now fully restored. "Next."

Of course the readers of these notes would like to see the new building. Well, it is a model of neatness and the perfection of convenience. Sometime, when it is being used, we shall be pleased to take you through this latest addition to the walls of Juniata. The mortar boxes have been removed from the campus in front, and the grading has commenced so that the new house now begins to take on the appearance of a finished structure. Most of the windows are in, the floors are being laid, the plasterers are at work, and the painters have hidden the new wood with the first coat of color. The buildings now occupy the centre of college square, running diagonally across from the north-west to the south-east corner; and the whole aspect of the place impresses one as a serious and permanent affair.

Winter Term '98! That's where we are in school calendar. We are tempted betimes to say with Holmes, that "Old Time is a liar;" for how can one realize the rapid march of time! The new term was ushered in without any formal ceremony, but with a great deal of handshaking and hearty good feeling on the part of those returning from the homeward flight at vacation season. A social under the direction of Prof. McKenzie and Mrs. Haines followed a fortnight later. Special features were the matching of card sections on which literary

gems were within, a scheme for progressive conversation upon general topics of culture, and two tableaux, the first a group of college girls, the second a study representing the appeal of Cuba for sympathy from the United States. Altogether the evening was a success. Now we are all at work again; and there are more of us than there were last term: indeed the school is larger than ever before in the Winter. Pennsylvania, Ohio, Maryland, Virginia, New Jersey, Kansas, West Virginia, and Illinois are represented in the student list.

The Bible Term is growing in enthusiasm, in numbers, and in attractive features daily. A full report of the various lines of work will be presented to you in the next ECHO. Dr. M. G. Brumbaugh's course of lectures on the history of the Dunker Fraternity attracted unusual interest, and his talks on the Book of Job are still drawing large numbers of attentive listeners. Professor Haines is leading his classes through the mazes of church history and is stamping the words of prophecy with new and even modern meaning. Professor Swigart conducts recitations in original conception and traces the tortuous path along which the Bible has traveled down to us. Elder H. B. Brumbaugh reads the meaning of miracles and emphasizes their power in establishing the divinity of the Master. Elder I. D. Parker sets forth the doctrines of the church and kindly invites those who have missed the way to turn their steps toward the fold. Elder J. B. Brumbaugh follows the life of Christ and draws some noble lessons from the Master's short stay upon earth. Professor William Beery sings and inspires all his hearers to sing. Elder T. T. Myers is about to take up the Sunday School work; and so the feast is spread.

The gymnasium which was so thoroughly established by Professor Heckman last year still continues to assert itself in the life of the college. With the new Whitely exercises as an attraction and the roll-call as an honorary compulsion, the floor of the "expando-contracto-inhalo-gymnaso" room is filled every evening with a class of young men or young women, all believing that "the primary object of education is the perfection of the individual" and that "the perfection of the individual consists in a harmonious development of all of his powers." Prof. Haines leads the boys in the calisthenic drills as arranged by Emerson, while Prof. McKenzie teaches them to breathe, to swing the clubs, and ring the bells according to McKenzie. Of course the girls share in this most excellent work, under the guidance of Mrs. Doctor Lyon: what they do is not known; but the gracefulness of their carriage and the glow in their faces indicate that the hours for physical culture are well and profitably spent.

LITERARY SOCIETY NOTES

ORIENTAL

LORENZO J. LEHMAN, Correspondent.

Dear Orientals, out in the active field of life, we send you hearty greetings for the New Year. We feel that as the new year is advancing, the interest in society work is increasing, and we are glad to tell you that your brothers and sisters here are striving earnestly to uphold and raise the high standard reached by you in the years gone by. We certainly do appreciate the inspiration and help we have received from you in the past and we solicit your continued interest and help so that we may prove to be, to those who will follow, what you have been to us.

During the year so far, our ranks have been increased by 31 new members, all of

whom are working so earnestly and faithfully that we feel sure they will prove a great help to the society; as it will be to them. Considering the opportunities and privileges afforded by our literary societies, we hope that no persons will go out from Juniata College and enter the active arena of life, unable to express their thoughts clearly and intelligibly to those with whom they come in contact.

We have recently added 18 new volumes to our society library and are glad to say that it now contains 170 volumes, which cover a wide range of literature—Biography, History, Reviews, Essays, Travels, Novels, and Treatises. Our members show their appreciation of these books by the numbers that are constantly taken out and read. The benefits to be derived from frequenting the library are many and should not be overlooked. Those who set apart a definite amount of time each day for reading in the library will be better prepared to overcome the difficulties which they encounter in the active duties of life.

The following program was rendered by the society on Friday evening, January 7, 1898. Chorus, by the choir; "Oriental Star," by the editor, I. C. Van Dyke; Essay, "Revelry," W. L. Shaffer; Vocal Solo, "Past and Future," Mrs. G. W. A. Lyon; Dialogue, by seven members of the society. We pay only a just compliment to the persons who participated in the exercises, by saying that they did excellently in their work.

WAHNEETA

J. B. EMMERT, Correspondent.

INDUSTRY.

Oration delivered by R. M. Watson, on the evening of January 14, 1898.

"Once, ah once, within these walls,
Those, whom memory oft recalls,"
The Class of '97 dwelt.

And around this very altar all knelt; sang the same hymns, heard the same prayers, and shared the same sorrows and joys; trod these very halls, prepared the same lessons, upheld that same banner and joined themselves under the same symbol; and, when their work was done, passed from beneath the sheltering wings of this dear old school still holding aloft the same motto—Industry!

The bee-hive is the sign of industry.

On studying the mottoes of the different States, we find that Old Virginia, the mother of Presidents, bears that motto which, unfortunately, was hurled at the audience of Ford's Theatre at Washington, when the spirit of America's greatest hero was freed from mortal shackles by the fiend who yelled 'sic semper tyrannis'; our grand old state, the keystone of the Union, holds aloft "Virtue, Liberty and Independence"; South Carolina, the state which struck the match setting afire that mighty blaze of war between the North and South, very fitly tags to her seal, "While I live, I hope"; Wisconsin, spreading her dominions westward from the Great Lakes, shouts to her adopted children, "Forward"; Nevada, whose very mountains are lined with silver, not only in the glare of the morning sun but through the entire day, patriotically claims "All for my country"; but Utah, the seat of the Mormon faith, stamps on her seal the bee-hive, a symbol of industry. And well does she prove her adaptation to it, for the once great desert now shines as a garden-bed through the industry of her loyal subjects.

The industry of the bee is a good example for man. This little insect sets itself to work in the clovers scattered o'er the field, pushes its little beak into the flower, steals a tiny bit of pollen, goes to another flower, and so covers its body until it looks like a nugget of gold, rises

into the air, and makes for its abode with swifter wings than the fleetest pigeon. And so, on account of its industrious habits, we have the "quilting-bee," the "raising-bee" and many such significant expressions.

Another symbol of industry is the ant. This insect also teaches a lesson. Carrying material much larger and heavier than itself, it builds its home along the highway where often it is trampled under the careless, cruel foot of the passer-by. But undaunted it immediately sets to work and rebuilds its tiny palace with more zeal than before. Thus there is reason for the proverb which says "Go to the ant thou sluggard; consider her ways, and be wise."

These two little workers of nature teach two lessons: the bee teaches concentration; the ant, determination. The bee has one master; for as soon as its queen is chosen it immediately rids itself of the other queens; two masters cannot rule the same home. Thus man is taught that he cannot serve two masters. Again, the drones are cast out of the way; and I often think that the drones of the human race should be cast aside as the bee rid itself of its drone.

Perhaps there are some new faces here and many familiar ones; and I would that at the opening of this term we could follow this lesson. Let us learn to be industrious (1st) by concentration and (2nd) by consistency. Who is going to be the drone to be cast aside by the worker? Who is going to conduct himself in such a way that the eye of school-justice and school-equity will rest upon him? And who is the one who will work and persevere until he covers himself with the rich pollen of credit and praise?

The person who is of importance must take his place as do the nations of commerce. Why is it that America takes

such a lead in commerce? Because of her position. Why is New York the leading commercial emporium of the Western World? Principally on account of her position. So the man who becomes a man of *industry* must place himself in fit position by being industrious. We are the ones to make this school a school of *industry*.

And dear Wahneetas, let us push forward, not by means of that banner upon the wall, but by means of our intellects, our education, and our own *industry*, ever nearer the goal of success; so that in the years to come, when, only our spirits hover above the arrow of yonder tower, the educated red man treading over his once favorite hunting-ground may see that very arrow farther aloft and pointing toward the dome of heaven, not tinged with the gory blood of the victim but bathed and glittering in the beams of the morning sun of righteousness; and when that sun shall rise to set no more, may there be reverberated throughout the halls of Paradise that anthem once sung on this rostrum by a class devoted to the welfare of itself, its alma mater, its nation, and its God.

NEW TESTAMENT SCRIPTURE STUDY OUTLINES

LESSON III. THE FULFILMENT.

TEXT READINGS.

1. The Birth of John. Luke 1: 57-66.
2. The Birth of Jesus. Luke 2: 1-7.

Attending Circumstances. The condition of things politically had much to do with the attitude of the people in their reception of the Messiah. In the last century before Christ the expectation of a personal advent had greatly developed, but there was a great difference among those who entertained this expectation. Some were political zealots and dreamers, others were earnest students of the Word

of God, and Israelites indeed, like Nathaniel. It is important to keep in mind this distinction. The question naturally suggests itself, Why was Jesus rejected if the people were conversant with the prophecies and were full of anticipation that the Messiah would appear? The answer is simply this: They allowed the political circumstances of the times to obscure, if not obliterate, the true Spiritual elements of the Old Testament predictions.—Read "*In the times of Jesus.*" page 70-93.

General Observations. In the study of this lesson two things should be noted. 1. The impression made at the naming of John. The cousins and neighbors wanted to follow the usual custom, and they called him Zacharias, after his father; but the mother said, "Not so; but he shall be called John." The father was then appealed to and he, calling for a writing tablet wrote, saying, "His name is John." Then "they marveled." After the recovery of speech by Zacharias the friends said, "What then shall this child be?" 2. Prophecy had declared that Christ should be born in Bethlehem, (Micah 5: 2) but Mary, when her time drew near, was living at Nazareth with no thought of any necessity of her being in Bethlehem. How she came to be there in fulfillment of prophecy is told in Luke 2: 1-5. The decree of the Roman emperor which caused her to go there brought about the fulfillment of prophecy.

TEXTUAL SUGGESTIONS.

Birth of John.—Luke 1: 57-66. In verses 57-58 we are told that John was born and that the cousins and neighbors "rejoiced with her." Note three things: 1. The Jewish idea, that to be childless was a misfortune and even a dishonor. Hence they said, "The Lord showed great mercy upon her." 2. Elizabeth had the sympathy of her neighbors and

relatives. It is a great comfort amid the misfortunes of life to have the sympathy of others. 3. We have nothing said to intimate that they had any idea, as yet, of a more than ordinary birth. God so often does more for the righteous than their strongest hope expects. Verses 59 to 63 gives an account of the circumcision of the child and some incidents connected with it. Note 1st, the intent of those who came to circumcise him to follow a well established custom. They wanted to call him Zacharias, after his father. This shows that the friends either did not know the angel's message to Elizabeth, (v. 13) or did not care to heed it. With some persons, custom takes precedence of everything else. Note 2d, the persistency of the circumcisers. Elizabeth made a very positive statement as to his name, but this did not satisfy them. They argued from the standpoint of custom. "There is none of thy kindred called by this name." Their persistence is further shown by their appeal to Zacharias—v. 62. He can't speak but a writing tablet must be provided and he must write his mind on the subject. This suggests two things: (1) How zealous we become in carrying out our own notions. (2) How liable we are to go against the divine mind when influenced by mere earthly modes of thought. Note 3d, the attitude of Elizabeth and Zacharias towards the angel's message.—v. 13. They had not forgotten it neither could the custom to which their attention was called, and the opposition of friends sway them one iota from carrying out the angel's message. It is true, Zacharias's faith failed but the very evident mark of divine displeasure only strengthened his faith for further trial. In the attitude of faith to the angel's message is verified the statement of verse 6. Verse 64 shows how quickly God will withdraw

His judgements when we exercise faith in Him and become obedient to His will. Verses 65 and 66 show the natural effect of an interposition of God's hand and a manifestation of His power.

The Birth of Jesus.—Luke 2:1-7. Verses 1 and 2 tell us (1) who was emperor when Jesus was born. (2) of a decree he made that all the world should be taxed, and (3) when the decree was made. All these statements have an important bearing on the great event that then occurred, and should be carefully studied. Read "Life of Christ" by Stalker, and "In the Times of Jesus," by Sidel. Verses 3-5 tell how the decree was carried out. Note 1st that *all* went. The tendency, on the part of the Jews at least, would be to evade the decree, because they were not willingly subject to the Roman power. Then, too, registration meant tax-paying from which people even to this day naturally shrink. Assessors and tax-collectors did not have much trouble in performing their duties in those days, because people knew there was no way of evading registration or payment of taxes.—*All* went. Note 2nd that this registration must have caused a great commotion in the land. Every one had to go to his own city. The census was taken not at the place where the inhabitants were at the time residing, but at the place to which they belonged as members of the original twelve tribes. Joseph and Mary had to go from Nazareth to Bethlehem, a distance of nearly one hundred miles in order to inscribe themselves in the proper register. Note 3d that in this decree we see the hand of God. The decree was made at the proper time to bring Mary to Bethlehem where it was prophesied Christ should be born. Note 4th that God often makes use of human agencies to bring about His purpose. In this instance He over-ruled the purpose of

Augustus for the accomplishment of His designs, though he knew it not.

Verses 6-7 gives a statement of the greatest event that ever occurred in the world's history, and shows that we cannot know when a great beginning may be happening. The new-born babe was a closed casket of possibilities. Joseph and Mary knew that on them was conferred the honor of being the father and mother of the Savior of the world, but their ideas as to His true mission were vague. The exact date on which this birth occurred has occasioned discussion enough to fill a library if the record of it could be got together in books. Perhaps the best discussion of the subject may be found in Andrew's Life of Christ under the heading "Date of the Lord's Birth."

TEXT EXAMINATIONS.

I. *The Birth of John.*

1. In accordance with which promise was John born?
2. Who came together at his circumcision?
3. What is meant by "the Lord showed great mercy?" Reed Nevin's Biblical Antiquities, page 132.
4. Why did his parents insist upon calling him John?
5. What does "rejoicing with her" indicate? v. 58.
6. What ceremonial observances were required by the law after the birth of a son or a daughter?—Levit. 12.
7. What was the effect upon those who witnessed the circumcision?

II. *The Birth of Jesus.*

1. Where had it been prophesied that Christ should be born?
2. What days are referred to in verse 1?
3. What did the decree order? v. 1.
4. What was the object of it?
5. Was this the first decree of the kind?

6. Why did Joseph and Mary go to Bethlehem?

7. In what way were the purposes of God met in this decree?

8. What was meant by the word *inn* in the days of Jesus?

THEMES FOR THOUGHT.

1. Why was Jesus born?
2. Why was it best that He should be born in poverty?
3. Why are all men under obligation to Him?
4. Why did He become Man with us instead of manifesting His glory?

J. B. BRUMBAUGH.

OLD TESTAMENT SCRIPTURE OUTLINES

AMOS.

We now enter upon the third section of the book of Amos: chaps. VII—IX. Most writers on the subject are agreed that the visions recounted in the beginning of the seventh chapter form the substance of the prophets address at Bethel, which was interrupted by the priest Amaziah. The visions are probably a summary of the prophets experience up to this point.

Amos must have spoken on other points than those which he puts in the first three visions. For instance in VII, 11 he says—"For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of his land." Amos also must have already exposed the sins of the people in the light of Divine righteousness.

The prophet appears at a great religious festival in Bethel, (VII, 10) determined to bring matters to a crisis. Mark his choice of place and audience. Amos not only aimed his reproofs at the king but also at the people, those who had to do with the forces and responsibility of life. He aimed at the *social fashions*, the

treatment of the poor, the spirit of worship and the ideals of religion. He had been sent to beat down the religion of his time, viz: a religion founded on mere *ritual and sacrifice*.

Two ideas dominated the Hebrew Semitic mind; first, was the conception that as God was the God of the nation, the people might do whatsoever they wished Jehovah would not punish them nor forsake them. Second,—Jehovah could be appeased by an extended ritual and sacrificial system. These false conceptions the prophet aims to correct.* Hosea vi, 6.

Vision of locusts, Ch. vii, 1-3. Of all the plagues in Palestine, locusts have been the most frequent, occurring every six or seven years, *v. i.* "*Thus the Lord God showed me and behold he formed locusts in the beginning of the shooting up of the latter growth; and lo it was the latter growth after the kings mowings.*" R. v. In the Syrian year there are two seasons of verdure. One in October and one in Spring. It was the latter which the locusts had attacked. "And behold it was after the kings mowings." The kings levied a tribute on the spring crop. See Robertson Smith, Religion of the Semites.

The locusts appeared at a critical time. There could be no fodder till December. The people, however, thought nothing could check the prosperous reign of Jeroboam II.

"O Lord God forgive I beseech thee. The Lord repented concerning this: It shall not be saith the Lord." The *it* must be the same as in the frequent phrase of Ch. i: "*I will not turn it back,*" namely the final execution of doom on the sins of the people.

Vision II. That of a great drought. vrs. 4-6. "*Thus the Lord showed me; and*

the Lord called to contend by fire: and it devoured the great deep, and would have eaten up the land."

Severe drought in Palestine was frequently described by fire, even when not accompanied by flames and smoke. These people had a different conception of the earth from that which we have. The earth to them rested in a great deep, from which all her springs and fountains flowed. If this were dried up, all were lost. See Book of the Twelve Prophets, Vol. I, by Geo. Adam Smith. Again Amos intercedes. "*O Lord God, cease, I beseech thee: how shall Jacob stand for he is small. The Lord repented concerning this: This also shall not be saith the Lord God.*"

These visions were an insight into the meaning of actual plagues. Let us here notice an advance in prophecy. How far has prophecy advanced since Elijah the Tishbit? Elijah would have certainly summoned and even welcomed the drought. With his consciousness of Israel's sin, Amos prays that their doom may be turned. "*I beseech thee*" were his pleading words.

We have here something of the struggle through which the later prophets passed, before they accepted their awful messages to men. The true prophet was a man who had prayed for the people. The true minister to-day is a man who prays earnestly for his people.

The two visions we have just noticed, told by Amos at Bethel were of disasters in the sphere of nature, but his third lay in the sphere of politics. This third vision is so final that the prophet does not even try to intercede. vrs. 7-9. This is the vision of the plumb-line. "*I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more: and the high places of Israel shall be desolate, and the sanctuaries of Israel shall be laid waste, and I will rise against the house*

*McCurdy History, Prophecy and the Monuments. Vol. I, p. 308-311.

of Jeroboam with a sword." Assyria is not mentioned, but is obviously intended. We may learn here something of the influence exerted on prophecy by the rise of the Assyrian Empire. We see that God's judgments are not arbitrary. God shows us the necessity of his judgments by something we can comprehend. This was certainly a declaration of war. The Assyrians were surely meant. Just at this point Amos is interrupted by Amaziah. Amos had spoken against Caesar. John XIX, 12.

It is the same old contest of which we read so much in history. On the one hand priest and king, on the other man and God.

V. 10-13. Mentioning the name of the prophet as he does, "Amos hath conspired," would indicate that the prophet was well known.

V. 12.—Amaziah now turns upon the prophet. "*O thou seer, go, flee thee away into the land of Judah and there eat bread and prophesy there, but prophesy not again any more in Bethel; for it is the king's sanctuary and it is a royal house.*" In these words of the priest there is nothing of the Spiritual. There is pride and cowardice. The name of the king is placed above the word of God. This is a religion which absolutely identified State and Church. The spirit of Amaziah is seen to-day; wherever dogma and tradition are made the standard of preaching; wherever new doctrines and reforms are silenced. He who checks the word of God in the name of some denominational law is acting in the spirit of Amaziah. When these things exist in Christian Churches to-day they are the rudiments of Paganism. See Book of the Twelve Prophets by Smith. p. 118.

The prophets reply. v. 14-17. Then answered Amos and said to Amaziah, "*I was no prophet neither was I a prophets*

son; but I was a herdsman and a dresser of sycamore trees; and the Lord took me from following the flock, and the Lord said unto me, go, prophesy unto my people Israel."

Amos founded a new order of prophecy and that of the purest type. His generation was not familiar with his type of prophecy. Here is a step forward in the history of religion.

V. 16-17. A denunciation of the man who dared to reprove the prophet.

8. 1-4. This is a vision similar to those which preceded the priests' interruption. We see what power Amaziah gave to prophecy when he forbade Amos to speak. The prophet now begins to write, this writing has been clothed with the immortality of literature.

QUESTIONS ON THE FIRST TWO CHAPTERS OF THE BOOK OF AMOS.

1. What was the condition of Israel and Judah at the time Amos prophesied?

2. Who was Amos? In what kingdom was he born, in what kingdom did he labor?

3. Give the history of Tekoa.

4. What was the sin of Gaza, Tyre, Edom, Ammon, Moab, Judah?

5. Where were these places located?

6. Why recount their sins?

7. How did Israel's sins compare with the sins of these surrounding peoples?

8. With what degree of satisfaction would Israel hear of her neighbors' sins?

9. Was the process of approach to Israel's sin a natural and logical one?

10. Draw some practical lessons from our Church and national life of to-day.

11. What lessons on temperance may be drawn from these introductory chapters? Ch. 2-v. 8, 12.

12. Compare the commercial and city life of those early days with the commercial and city life of to-day.

AMOS H. HAINES.

JUNIATA COLLEGE,

HUNTINGDON, PENNSYLVANIA.

LOCATION. In the beautiful Juniata Valley is situated the historic old town of Huntingdon, well suited for a school town because offering safer and better conditions of living than are possible in larger towns and cities. Huntingdon has the modern conveniences of telegraph, telephone, electric lights, and water works; and is very accessible from all parts of the country because situated on the main line of the Pennsylvania Railroad. The healthfulness and beauty of the surroundings contribute much to the pleasure of student life at Juniata.

BUILDINGS AND EQUIPMENT. The first building on the college campus was erected in 1878 and '79, and since that time there have been added Ladies' Hall, Students' Hall, the heating plant, and Library. The continual growth of the college has made necessary the new building which is now in course of erection. A very important part of this new structure will be the dining room, 40x75 feet, a large, airy room with open fire place, and whose windows will command a view of the town below and the surrounding mountains. Above the dining room will be two stories of ladies' dormitories of modern equipment. All the buildings are especially adapted to the purposes of the institution, affording excellent advantages in class rooms, laboratories and library, as well as providing a comfortable home for the students.

FACULTY. Juniata College has a large and able Faculty for an institution of its size and character. The reputation of the college is based upon what has been done under the direction of its professors. The classes are small, and the individual direction of trained instructors gives a better discipline than is to be gained at many other colleges. Especially this year has the Faculty been strengthened with a view of making every department represent a high standard of method and scholarship in the different lines of study.

COURSES OF STUDY. The college offers instruction in the following departments: Business, Music, Bible, Normal English, Seminary and Classical. Each department is thoroughly organized and offers advantages in its distinctive field of work. The Classical course is receiving special attention and the advance which has been made along this line is felt in all departments of the college.

AIM. The management of the college purposes to give a thorough, practical education under moral and Christian influences. This is to include all the elements of social and religious culture which tend to the development of true manhood and womanhood.

The Spring Term of 13 weeks begins Monday, March 28, 1898.
For catalogue and other information, address

I. HARVEY BRUMBAUGH,
HUNTINGDON, PA.

Juniata Echo

VOL. VII

HUNTINGDON, PA., FEBRUARY, 1898

No. 2

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The JUNIATA ECHO is published monthly, except in August and September.
Subscription price (ten numbers), 50 cents. Single numbers, 5 cents.
Entered at the Huntingdon, Pa. Post-Office as Second-class Matter.

EDITORIAL

WE HAVE, from time to time, urged upon the young men and women, our students, the fact that the future of education is specialization, along definite lines of inquiry. The general field is crowded, but the domain of the specialist has scarcely had an occupant save in the field of medicine, where it is subdivided almost beyond comprehension, and far beyond the line of profitable results. It is the experience, the world over, that where a new or profitable line is found, and a field of labor or research opened up, all other things, although, perchance more profitable, are lost to view and all desire to rush into, and occupy that one special place. There are thousands of avenues in which men and women can find employment with profit and pleasure that are, as yet, unknown, and may remain so, being overlooked, if not stumbled over in the scramble for the one place to which their view is directed. Recently we called attention to the want of woman, all over this country with the requisite knowledge for assistant microscopists; and scarcely any can be found qualified to take the places offered. This

branch of education ought to have been cultivated instead of some others to which the attention of the crowd has been turned; as for instance, teaching and music. The pleasure to be obtained in the intelligent use of the microscope is so great that to relate it to those unacquainted with it, literally astounds them. All can hear music and some be charmed by it, but were an evenings entertainment to be given by showing and relating the wonders that the microscope reveals in the common things about us, the pleasure would resolve itself into knowledge, lasting and valuable, while the other leaves but an impression to be lost quickly in the rapidly recurring scenes of life. So we are constrained again to direct attention to the "acres of diamonds" that are being trodden under foot with all their brilliancy, simply because the view has been directed to some other point, and we urge upon all to advance their ideal for life beyond the point where the crowd stops, out into special work. High qualifications, in honest minds, seldom go begging for place; and specialization on a solid basis of literary training is sure to be sought to fill special places of profit to those making the special preparation.

ASTRONOMICAL DEPARTMENT

JOSEPH E. SAYLOR.

The Seniors in the Normal English Course study Astronomy during the winter term. The text-book used is Young's "Lessons in Astronomy." In this book we have the subject treated without mathematics, and this is pleasing to those who do not like mathematics.

INTRODUCTION.

Astronomy is the science which treats of the heavenly bodies. The heavenly bodies are the sun, the planets with their satellites, the comets and the meteors, the stars and the nebulae. All these bodies, except the earth, appear to be attached to the sky and appear to move upon its surface. The visible vault of the sky, or the heavens, is called the *celestial sphere*. The diameter of the celestial sphere is assumed to be much greater than any actual distance known, and therefore greater than any assignable quantity. In the language of mathematics it is infinite.

All our observations take place from the earth, and we must imagine our earth situated at the centre of this great sphere. The earth is an observatory; it is also a movable observatory; it makes a revolution around the sun in one year, at a distance from the sun of nearly ninety-three millions of miles. The surface of the celestial sphere is so far distant that the orbit of the earth is a mere point, viewed from the celestial sphere.

The apparent place of a heavenly body is the point where a line drawn from the observer through the body, and continued outward, pierces the celestial sphere. The apparent place depends solely upon the *direction* of the body, and is in no way affected by its distance from the observer. Any two objects, as the moon and a star, when nearly in line with each other will

appear close together. Sometimes the moon appears to us to be very near a star, while the star is really a very great distance beyond the moon. The average distance of the moon from the earth is 238,800 miles, while the distance of the nearest fixed star is more than 200,000 times as great as the distance of the earth from the sun.

In order to understand the terms used in mapping the heavenly bodies, we must be familiar with certain terms used in reference to the celestial sphere. No matter where the observer may stand, the point in the heavens directly over his head is called the *zenith*; the opposite point in the heavens, under the earth and invisible, is the *nadir*. The great circle around the heavens, half-way between the zenith and the nadir, and therefore everywhere ninety degrees from the zenith, is the *horizon*. All the heavenly bodies above the horizon are visible to the observer, and all below the horizon are invisible to the observer.

On any clear day at twelve o'clock noon, by a clock that keeps correct time, let an observer stand under the canopy of the heavens and face the sun; then imagine a line drawn from the observer to the horizon, the point where this line pierces the horizon is the *south* point of the horizon; now prolong this line backward from the observer until it pierces the horizon, and this point is the *north* point of the horizon; the observer continuing to face the sun, and stretching out his arms at right angles to the line joining the north and south points, his right arm points to the *west* point of the horizon and his left arm points to the *east* point of the horizon. These four points are called the cardinal points. That the observer may have these points fixed clearly in his mind for observing heavenly bodies, which obser-

vations are, for the most part, made at night, let him drive a stake into the ground at the place where he stands, a stake some distance in front of him, one the same distance back of him (in line with the first and second), one on each side of him, at the same distance as before, and at right angles to the line joining the north and south points.

A clear moonless night is the best time to observe the stars. We may know where to look for any particular star or group of stars from the directions given in any astronomy, or star chart. On the tenth of February, 1898, the constellation of Orion is on the meridian about eight o'clock in the evening. To find this constellation the observer must go out to his place of observation, face the south point of the horizon, and look about half-way between the zenith and the south point of the horizon.

The astronomer locates the position of a heavenly body with reference to the horizon by its *altitude* and *azimuth*. The *altitude* of a heavenly body is its height above the horizon. If the altitude of some prominent star is forty-five degrees, we must look for it half-way between the zenith and the horizon. The *azimuth* of a heavenly body is its "bearing," as a surveyor would say. The usual way of measuring the azimuth is from the south point of the horizon toward the west, to the point of beginning. The azimuth may vary from zero degrees to 360 degrees. Let us suppose the altitude of some heavenly body is 80 degrees and its azimuth 70 degrees. To find it the astronomer directs his telescope to the south point of the horizon, turns it through an arc of 70 degrees towards the west, and then through an arc of 80 degrees in a vertical circle; now if he looks through his telescope he will see the body sought for. In a similar manner he finds any

other body when he knows its altitude and azimuth. If the astronomer wishes to find the azimuth and altitude of any heavenly body, he directs his telescope to the south point of the horizon, then turns it toward the west until it is in the plane of the vertical circle in which the body is; he now reads the number of degrees on the horizontal circle through which he turned his telescope, this number of degrees is the azimuth; he now turns his telescope in the vertical circle until he sees the object through the telescope, and the number of degrees on the vertical circle through which he turned his telescope is the altitude.

If the earth's axis of rotation were produced indefinitely in both directions, the points where it would pierce the celestial sphere, are called the *poles*. If the equator of the earth were extended until it meets the celestial sphere, the great circle which it traces on the celestial sphere, is called the *celestial equator*. If the orbit of the earth were extended to the celestial sphere, its trace on that sphere is called the *ecliptic*. The celestial equator and ecliptic cross each other in two points which are 180 degrees apart. At the points of crossing the celestial equator and ecliptic make an angle of $23\frac{1}{2}$ degrees. As the sun moves (apparently) in the ecliptic, half of its journey is above the celestial equator and half below it. Therefore the sun, in a course of a year, crosses the celestial equator twice. The point where it crosses in the spring (about March 20th) is called the *Vernal Equinox*; the point where it crosses in autumn (about September 22nd) is called the *Autumnal Equinox*. The Vernal Equinox is often called the "*First of Aries*." This is a very important point in the celestial sphere.

The place of a heavenly body is usually

given by its *Right Ascension and Declination*.

Hour-Circles are great circles of the celestial sphere passing through the poles, and are perpendicular to the celestial equator. The *Right Ascension* of a star is the arc of the celestial equator intercepted between the vernal equinox and the point where the star's hour-circle cuts the equator. It is always measured eastward from the equinox and completely around the circle; it may be expressed in degrees or hours. If the right ascension is 45 degrees, it may also be expressed by 3 hours. The *Declination* of a star is its angular distance north or south of the celestial equator measured on its hour-circle. If the star is north of the celestial equator, it has north declination; if south of the celestial equator, it has south declination.

Another way of designating the position of the heavenly bodies in the celestial sphere, is by their *Celestial Latitude and Longitude*.

Celestial Latitude is measured north or south of the ecliptic, instead of north or south of the celestial equator. *Celestial Longitude* is measured from the vernal equinox, eastward on the ecliptic and through 360 degrees.

The position of a star may be designated in three ways. 1. By its Altitude and Azimuth. 2. By its Right Ascension and Declination. 3. By its Celestial Latitude and Longitude.

BIBLE TERM '98

INSPIRATION IN A COLLEGE

With the opening of the Bible Term, began the revival services in the chapel by Elder I. D. Parker. A warm welcome awaited him for he is no stranger here, having endeared himself to many hearts several winters ago.

His first discourse on the subject, "Who made the Bible", placed all on a firm footing, and prepared the unconverted heart to receive without doubting the truths he had in store. Then followed a series of doctrinal sermons on such subjects as, "When was the church first established," "The Lord's Supper", and "Baptism," These sermons were finely illustrated by blackboard drawings in colored chalk. They were done with great care and served to establish firmly in the minds of all, the arguments presented in a clear and concise manner.

Hearts were now ready for the revival sermons. The first was an inspiring discourse to the young people on the subject of "Character," which Brother Parker defined as the measure of a man's usefulness in this world and again as what God sees a man to be. Then followed other sermons on such themes as "The Soul longing for God," "Sin in its true Character," "Witnessing for Christ," "Danger of Perishing and Divine care to save us from Perishing," and "The Seeker after Christ." A marked feature in these revival sermons was the absence of all that is sensational and exciting. They were earnest and continuous appeals to the stronger and higher nature.

The personal work of Brother Parker is one of his strong points. His pleasant, easy manner makes the sinner enjoy being talked to instead of feeling that he is to be tortured, as many do whenever the subject of the soul is mentioned. He finds himself listening, afterward thinking, and by and by deciding to do the very thing he was sure he was not yet ready to do. Such was the experience of many precious souls here, and night after night in ready response to the invitation they came out on the Lord's side, until the number had reached thirty-two.

Among these were quite a number of Huntingdon residents.

The baptismal services at the different times were beautiful and impressive. Silently and in deep reverence we gathered about the sacred pool, and there under the stars we listened to the vows and heard the deep pleadings of God's servant as he presented each soul to the Father and begged it to be "kept for the Master's use."

A few days before the end of the term Brother Parker had to leave for other fields of labor. Brother Walter S. Long then took up the work with good success. The meetings closed with some still outside the fold, yet we trust nearer than ever before, and pray the Father to guard them and to give them his tender watch-care while they wait.

ANNA M. MILLER.

SUNDAY SCHOOL INSTITUTE

Elder T. T. Myers, of Philadelphia, conducted this work, beginning on the 29th of January and continuing to the end of the term. His talks were both interesting and instructive, and all who joined the class gained rich thoughts and valuable help to better equip them for Sunday School work. The Sunday School may be termed the nursery of the church, or a place where the young people are taught the word of God. It is closely related to the church and home, and looks to both for support. It needs the church to supply its workers, to build up its members, and to give unity to the work. Not only does the Sunday School need the church, but in every place does the church need the Sunday School. It aids as an evangelizing agency, gives Bible instruction to its members; therefore the church owes to the Sunday School support and sympathy.

The qualifications of the officers and

teachers were then discussed and great stress was laid upon this very important topic. The teacher should be a christian in belief and example; a church member in profession, in loyalty, and in work. Above all he should be a thorough Bible student that he may be a teacher in knowledge as well as in tact. Then it is quite necessary that he should be a friend to his pupils, to be able to bestow that sympathy and helpfulness that is so much needed. Because of the limitation of time, condition of the pupils, nature of the subject, and to give dignity to the work, the teacher should carefully prepare the lesson. The following laws of teaching were cited: Co-operation, Definition, System, Illustration, Repetition, and Variety.

The art of questioning, its purpose, preparation and kinds of questioning were then discussed. The purpose should be to prove the pupil's work and awaken his conscience. The questions should be clear, original, suggestive, and always spiritual. Avoid frivolous and entangling questions, or such as will lead the mind from the central thought of the lesson.

Valuable thoughts on the uses and kinds of illustrations were given. He quite advocated the use of illustrations, both those that appeal to our eye and those that draw upon our imagination. The use of them attracts the child's attention, quickens his apprehension, and aids his memory.

A careful study of the pupil is required by the teacher in order to do the best work in the short time given him. The teacher should know the physical health, disposition, temperment, habits, and companionship of each pupil, that she may be able to reach the heart. It is her duty to know these things, that she may be able to utilize the helpful ones, count-

eract the injurious ones, improve the good ones, and to adapt her teaching to win. The characteristics of the pupils are many, and indeed it is a task to study them. Some characteristics mentioned were, activity, curiosity, immaturity, frivolity, imagination, and affection.

ADA REICHARD.

LECTURES ON JOB

As usual, Dr. M. G. Brumbaugh attracted large numbers to the College Chapel at 4.20 P. M. to hear his lectures on the book of Job. His discussions were in his characteristic "short, jerky" style, as he calls it. These lectures were feasts for both mind and heart. Time and circumstances permitted him to give us only five lectures. In these he told us much, yet used but little of the material that the book of Job furnishes his fertile brain for discussion. We hope that the time will soon come that we can have in book form his discussion of the entire book. His talks were forcible presentations of the most important truths touching human experience. In the short space allotted me, I can give only some of the general impressions received from his lectures.

The relative position of God and man were strongly brought out; man the limited, God the limitless. The wisdom, strength and endurance of man are limited. He often found humanity in the dust without the possibility to help itself.

Often our spirits were cast down by true descriptions of man's utter helplessness, but as often were lifted to the heights by the blessed assurance of the words, "I know my redeemer liveth." Forcibly and often were we impressed with the truth, drawn from that old, old book, that Jesus was and is the absolute necessity of the world. He is its light, life, and delight. Christ is all there is of

real joy and promise in the world. There was presented in sharp contrast the always dark human side with the possible light and divine side of life. We are at once so close to destruction and to eternal blessedness.

The mission and purpose of human suffering and the perplexing question of God's providence concerning his people were brought out in the life of Job. We learned that God does not express his approval or disapproval of persons in this world by material prosperity or the opposite. Touching the sentiments of his lectures on Ruth he spoke on domestic and social relations, giving lessons to guide in the most common, constant, and important relations of life. The important relation of commands and promises occupied our attention. Commands and promises bear the same relation to each other that cause and effect do in nature. The one expression that epitomizes the substance of the discourses is: "True piety is wisdom and true wisdom is piety."

MIRACLES

A subject, not of the least importance, that was taught during the special Bible term was "Miracles of Christ." The work was conducted by Bro. H. B. Brumbaugh. It is a fascinating subject and one of deep interest to every Bible student. It was made a very profitable study by his logical presentation. I shall have space to give only a part of his outlines and definitions. He defines a miracle as "An event occurring in the physical world capable of being perceived by our senses, and of such a character that it can rationally be referred to no other cause than the immediate volition of God." Miracles were performed by Christ to strengthen people's faith in his religion. They were signs to support it till it became established. He said in re-

gard to the continuance of miracles: "The continuance of miracles from age to age would destroy their very nature. If we were to see dead bodies raised from their graves as we see people awakened from sleep it would cease to be a miracle. Miracles were swaddling clothes for the infant church, and not garments of the full grown church. They were as candles lit up until the sun arose, then blown out." He said: "They were necessary in the early church. It was an age of faith in divinities. And no truth as from God could have been received without them." Then he took up the miracles separately and showed "What the Miracles of the Gospel were proof of." We are surprised at what is contained in these miracles when we take them up and study them thus systematically.

BIBLE HISTORY, ELOCUTION, AND EXEGESIS

Prof. W. J. Swigart gives the following short description of his own work: "The early morning class at 7:40 studied the history of the Bible. The vatican and Tichendorf MSS. furnished exceedingly interesting matter. The Greek, Latin, and various English versions were studied with zest. The period was used for homoletic study during the last week.

The best teaching is that which makes the pupil to learn by doing. As a rule the teacher does too much of the work. The 9:20 work was conducted strictly on that principle. A regular list and program was made and every person, old or young, male or female, preacher or lay, was regularly called out to give a short lesson drawn from nature in parable form, or read a scripture or hymn with the view of gaining the power and cunning to understand. The only governing rules were "No apologies at beginning or close, and when the end is reached, quit."

The day's work closed at the 4:20 period with exegetical study, in the "Gospel of John."

K. B. MOOMAW.

PROPHECY, CHURCH HISTORY, AND THE LIFE OF CHRIST

We had thought of reporting in full the work of Elder J. B. Brumbaugh and that of Professor Haines, but the lack of space and the familiarity with which these names are recognized by ECHO readers cause us to refrain from entering upon an analysis of their labor here, adding this, however, that the study of prophecy was pursued in class along the lines of study as regularly arranged by Prof. Haines in the ECHO. This course is exceptionally strong and should be followed by all who could not put themselves into direct relation with the teacher in his daily lecture work. In addition to prophecy, Prof. Haines delivered a series of scholarly and impressive lectures on church history. No study is likely to give the real student a more sure foundation for his spiritual growth and a more abiding faith in the leading of God's hand than that of church history.

Elder J. B. Brumbaugh's aim during this term was to set forth in order the events of Christ's life, and to draw lessons therefrom. How thoroughly he has mastered his subject was evidenced by the interest which often enlivened the class. "After all it is the life of Christ which most impresses us" is a sentence which often fell from his lips as he unfolded the story of stories. Much could be said here that would be of interest to our readers; but we are anxious that you come sometime to hear for yourselves, and until then, follow Elder Brumbaugh's outlines in the ECHO treating this same topic—The Life of Christ.

HISTORY OF THE BRETHREN CHURCH

If one were compelled to use only one adjective expressive of the character of Doctor M. G. Brumbaugh's lectures on our church history he should be compelled to say "marvelous." Why? Because of the painstaking labor which attaches itself to such close research, because of the undreamed-of heroism of our forefathers, because of their self-sacrificing zeal for the faith, because of the processes by which they attained to this peculiar belief, because of their prominence in the historic development of our early national life, because of their devotion to one another and to all that makes for integrity of character and purity of religion. We who heard these new things would gladly hear them again. We have more pride in our church ancestry and more faith in our cause: above all, we are prompted to emulate the example set us by these noble fathers. A stenographic report of the lectures was made; and the demand which is already apparent among our people will doubtless result in the publication of a real church history.

CARMON C. JOHNSON.

RESOLUTIONS

We, the Bible students of the term just expiring, recognizing the guiding hand of our Heavenly Father in bringing us thus together, and being actuated by a sense of gratefulness for the kind hospitality extended to us herein, desire, through a committee of our own selection, to submit the following resolutions.

1st. That we tender our earnest thanks to the faculty and all associated with the work of the college for their excellent entertainment.

2nd. That we also express our thankfulness to the several individual instructors for their efficient and unselfish efforts in the class work.

3rd. That we recognize the good of such work, and will use our influence to promote its interest throughout the brotherhood.

4th. That, these resolutions be published in the JUNIATA ECHO.

GEO. S. MYERS.

ANNA C. SPANOGLÉ.

ANNA M. MILLER.

LU-BERDA NININGER.

J. B. MILLER.

CHAS. F. AUSHERMAN.

W. S. LONG.

Feb. 10, 1898.

CANTATA

J. ALLEN MYERS.

One of the most notable, as well as pleasant events of the Fall term was the rendering of a fine Cantata by the college choir, under the direction of Professor Beery. The large chapel was well filled when Prof. Beery announced the program, in which the Cantata was preceded by several extra numbers, consisting of choruses and instrumental solos. The latter by students of the Department of Instrumental Music.

Then followed the Cantata. "King of Kings," a musical recital of the birth and mission of our Savior. To say there was a delighted audience and a well rendered program is putting it very mildly. It was a rich treat to the many music loving people assembled. We have listened to concerts and musical entertainments given by Quartettes and Glee Clubs specially trained for concert and chorus work; but for a real enjoyable musicale, clearly understood, and well rendered, the college choir and instrumental music students gave an entertainment that would be hard to excel. Too much cannot be said in praise of the teachers in the musical departments of the college. Prof. Beery has certainly developed much musical talent

among our students in his vocal classes, that might never have been awakened had it not been for the advantages every student has for the excellent drill in vocal music.

Beside the two regular classes in vocal music to which all students have access, Prof. Beery has been giving to a number, special voice culture lessons and in the musicale fully justified his reputation as a thorough and practical musical director.

The instrumental solos preceding the Cantata clearly showed that the earnest, conscientious teaching of Miss McVey is bearing fruit in the proper interpretation and excellent rendering, by her pupils, of some of the finest classics.

We are promised a similar treat in the near future and it will be a pleasure to all friends of Juniata whether they can be present or not. For it proves the ability of Juniata to give first class musical advantages to any who may have a desire for that kind of work.

NOTES AND PERSONALS

Erwin Briggs hopes to be with us again next Fall. We think of others who belong to this class. May we not hear from them?

Donald, two-year-old son of L. H. Brumbaugh, '84, sends two dollars as the first contribution to the new building, now almost completed.

The vocal music class actually meets in the morning this term, a feature of the school program which has not been for many years.

The first lecture to be given under the auspices of The Juniata College Lecture Bureau is announced for March 9th. H. H. Emmett will be presented in his lecture entitled "The Boy of To-day."

Edward H. Green, a student of some years ago, now a prosperous business man of Saltillo, Huntingdon County, was recently appointed a director of the Union National Bank of Huntingdon. We like to see the world place confidence in our friends.

Lottie Replogle, student of Spring '97, does office work for the Roaring Spring Blank Book Company. Although she often remembers Juniata with pleasure, yet she likes her position very well. Miss Lottie sends the names of her friends who should attend school. It is a good idea.

Jennie K. Brumbaugh, '96, says, "It is receiving news from home, to me, when I get the ECHO." Well, its like writing from home to brothers and sisters, when we sit down to pen the happenings of a month; but our big brothers and sisters out in the world do not write to us often enough.

Twenty-five students in instrumental music, a new Estey organ in the practice room, and a new piano in anticipation,—these are indications of development in the musical department. O yes, a recital to be given by Miss Nellie's pupils is almost ready for announcement.

R. A. Zentmeyer, '82, member of the Alumni Executive Committee, attended a meeting of that important body recently. Alumni may be sure that the intervals, the breathing spaces, during this meeting were fully occupied in arranging for the pleasant time which we hope to have on June 22nd.

We are pleased to note the interest which Edward H. Byers takes in practical questions of school economy. He has some notions of his own about teachers' institutes, school-room decorations, and the like. That's all good; but the best

part of his letter says that he expects to spend next year at Juniata.

Not for the purpose of coaxing the sun from its cloudy retreat, but for the purpose of using its rays when they chance to shine, Professor Myers has all sorts of contrivances arranged outside of and in the windows of his laboratory. The classes in Physics understand these queer inventions of their teacher.

J. S. Wallace, of Aitch, sends his best wishes to the societies. Notice the plural number. Strong as one's attachment should be to his own society and loyal as he may be to her motto, her colors, and her cause, yet he should ever remember that true society spirit is magnanimous, that it seeks the good of its sister, and that we are all children of the Eclectic.

No attempt is made by the editors to notice all that happened during the Special Bible Session. Indeed we almost see you smile at the suggestion; for, in spite of the deep religious spirit which pervaded the place at this time, every one feels, and some know, that many little incidents of interest were transpiring almost constantly. The presence of an unusually large number of young ladies often contributed to the animation of the college circle. Among the events of interest we must mention the reception given by "The Happy Family" to the ladies of the Bible School. Our scant information prevents a full report; but a photograph of the scene convinces one that the affair was one of unusual enjoyment.

On account of the location of the new building, the baptistry has been moved to that part of the campus lying directly east of the chapel. If we were asked to point out the most sacred spot on college hill, there would be no hesitancy in di-

recting an inquirer to this watery grave. As we think back over the past weeks, we are forcibly reminded of the solemn gatherings around this pool to hear the earnest prayer of the Elder, to listen to the faithful confession of the penitent, to witness the death and burial of the old nature, and to rejoice in the birth of an heir to the kingdom. Many of our fellow students have here ceased in their service of sin and have begun to walk in the effulgence of that Light which leadeth to the life more abundant.

The talk given in the chapel by Doctor A. B. Brumbaugh, concerning the field of microscopy which is now opening to young women should fill some of Juniata's daughters with enthusiasm. The peculiar aptness of women for the delicate investigation of plant and animal fibre has induced government officials to offer examinations in this branch of science with a view to placing skilled microscopists in many of our large cities. This is a case where one needs only to look for her living. While this may seem to present the utilitarian view of education, yet it does not deny the necessity of a liberal training; rather, it demands a degree of culture by no means elementary. 'Tis a great thing to be prepared; and now is the time.

LITERARY SOCIETY NOTES

WAHNEETA

ELIZABETH DAYHOOF, Correspondant.

Although the literary societies gave no public meetings during Bible Session, yet we feel that the interest in our society work has not abated. Indeed we think that some of our most interesting programs have been rendered in the Saturday morning meetings.

The thing to be desired most in a society is the personal interest of its mem-

bers in the struggle toward perfection. Loyalty, patriotism, and zeal for the cause are the strongest incentives imaginable in individual and concentrated effort. Sincerity is another quality which ought to enter into the spirit of a speaker or writer. The society's ideal performer is the earnest, sincere worker, who prepares his literary task with as much promptness as he does his lesson, not for the mere reason that it must be done, but because he enjoys doing it.

The committee which was appointed to consider means by which the society could be improved gave a very complete and interesting report into the hands of the society, by whom it was accepted and unanimously adopted. We note a few of the suggested improvements: The program committee is appointed for an entire school term instead of one month, as formerly. It consists of five members, and these are to see to it that there is a systematic division of work.

Bayard Taylor says, "The gift of song was chiefly lent to give consoling music for the joys we lack." We are pleased to think that as a society we have paid especial attention to our vocal music, and hope to maintain the high standard of excellence established in former years.

Our chorister, C. C. Johnson, has ordered some new song books for the use of the society.

Methinks if some of the sachems of long ago should come to visit us now, they would see many striking improvements. The chapel is lighted by electricity, which is a great improvement on the old way. This is the true Wahneeta spirit. Let us cultivate it as individuals. We have more opportunities than former students. Seize them and make the most of them. He is a sluggard who lives beneath his possibilities.

ORIENTAL

L. J. LEHMAN, Correspondent.

Our society work was partly suspended this year during the four weeks of the Bible Term. The public meetings during that time were all recalled and the evenings devoted to religious services. All our private and business meetings were regularly held. We wish to say, however, that although no public programs were rendered, yet the spirit of society work was not smothered, but was being reinforced, ready to burst forth with renewed energy and vigor when the work was again taken up, Friday evening, February 18th.

We are glad to say that our new members are taking great interest in the work of the society, and we feel sure that their earnest efforts will be crowned with success. "Seest though a man diligent in his business, he shall stand before kings; he shall not stand before mean men."

Among those of our brothers and sisters who recently visited the society were, Miss May Oller, Miss Nellie E. Cox, C. F. Ausherman, W. C. Hanawalt, and I. D. Metzger.

Mr. Metzger gave us a very encouraging talk at the private meeting held January 29th. He expressed his appreciation of the work that the society is doing, and said that he is glad to know that we are still holding prominent one of the primary aims of the society, that of doing original work. He further said that he realizes every day, more and more, the fact that persons, out in the active arena of life, fail, not so much, that they do not know enough, but because they cannot judiciously use what they do know. He impressed us with the fact that, as we go out into life, the question that will confront us is not "what do you know"? but "what can you do"? The literary

societies at Juniata College are a great help in the preparation for life. Come and join our ranks.

Mr. Ira C. Holsopple writes the following: "The news which the ECHO brings makes the absent one think of returning once more to drink at her fountain and to eat of her abundant supplies." We are glad for these words of testimony from those who have gone out from our society walls. Orientals, let us hear from you.

During the present school year the following persons have had the honor of occupying the presidential chair: Jos. T. Haines, Jos. A. Crowell, I. R. Beery, Miss Bessie Rohrer, Frank R. Widdowson and Chas. A. Studebaker. The following have been the successive editors of the "Oriental Star." W. I. Book, W. C. Detrick, Miss Grace Larkins, I. C. Van Dyke, C. A. Studebaker, and Wm. Shaffer.

The following is the result of the election of officers held February 12th: President, Chas. A. Studebaker; Vice President, W. P. Trostle; Secretary, Miss Helen Baker; and Editor, William Shaffer. Our choir now follows the flourishes of I. Bruce Book's baton.

The following program was rendered at the public meeting on Friday evening, Feb. 18th. Chorus, "Beautiful Streamlet" by the choir; Recitation, "A Naughty Little Girl's View of Life", Ella Rosenberger; "Oriental Star", by the Editor, Chas. A. Studebaker; Duet, by the Emigh Sisters; Debate, Resolved, "That the pulpit has been of more influence than the press." Affirmative, J. M. Pittenger; Negative, W. P. Trostle; Vocal Solo, "Three Calls", Miss Bessie Rohrer; Oration, "Our Republic and Her Needs", L. H. Hinkle; Chorus, "Speed Away". The newly elected officers took their places at this meeting.

NEW TESTAMENT SCRIPTURE STUDY OUTLINES

LESSON IV. THE INFANCY OF JESUS.

TEXT READINGS.

I. Jesus's Presentation in the Temple. Luke 2: 21-24.

The Point of View. There were many things connected with the birth of Jesus which testified of His divinity, but this testimony was not to cease with His birth. The remarkable preservation of the Child Jesus from the secret plot of Herod, showed that He was divine, and that God would not permit the purposes of His love to be defeated. The testimony of Simeon and Anna was striking, and comported with the dignity and character of the mission of Christ. The testimony as to the divinity of Christ was progressive, as one shall see as we proceed with these studies.

Attending Circumstances. We are told in Luke 2: 18 that all who heard the Story of the Shepherds "wondered." This wonder was, perhaps, confined to few and was very transcendent. The Holy Family dwelt quietly in Bethlehem without attracting any special notice. The first rites prescribed under the Jewish law for every Jewish boy were circumcision and presentation to the Lord. Jesus, being a Jewish Child, born under the law, that He might redeem them which were under the law (Gal. 4: 5), was a subject for these rites. It was necessary that these rites should be observed by Him to indicate His descent from Abraham in whose seed all the families of the earth should be blessed, and also to prove the fact that He became "a debtor to do the whole law"—Gal. 5: 3. We note this because we are looking at Jesus as a Jewish child subject to all the conditions of Jewish childhood.

TEXTUAL SUGGESTIONS.

Jesus' Presentation in the Temple.—

Luke 2: 22-24. From verse 22 we learn that Joseph and Mary were strict in their adherence to the law, thus verifying the statement that they "walked in all the commandments and ordinances of the Lord, blameless." "The day of purification" has reference to the forty days in which a Jewish woman, who gave birth to a male child was regarded ceremonially unclean. After these days certain purifying rites, involving a sacrifice, were to be performed before she could be regarded as virtually clean. Purification was not required of the child. Another ceremony, however, was appointed for the first born son on such an occasion, and then both mother and child are associated in the pronoun "their" of the correct text. (see revised version) The law for the mother is found in Lev. 12: 1-4; for the child, in Ex. 13: 2; 22: 29; 34: 20; Num. 3: 13. They brought him to Jerusalem because the presentation had to be made in the Sanctuary by the priest. Verse 22 tells what is written in the law, and verse 24 tells of the sacrifice which had to be made to fulfil the law. The specific design of the presentation of the first born was ceremonial redemption which was accomplished by his parents buying him off. The reason for this is supposed to be the following: Before the limitation of the priest-hood to the family of Aaron, the Lord had claimed every first born son for a priest. After that institution the claim was not enforced but was kept in remembrance by requiring that every first born son should appear at the Sanctuary, and be redeemed by paying five shekels to the sacred treasury for the priest who took his place.—Num. 18: 15, 16. This amount, more than three dollars in silver, was too heavy a tax on Joseph and Mary and they availed themselves of the concession in the law (Exo. 13: 8) which permitted those who could

not afford a lamb for the purification sacrifice, or even a pair of turtle doves, to present what was still cheaper and more easy to procure, two young pigeons. The offering required, for the redemption of this Son from the ritual priest-hood, that he might become the Hight Priest of God for all mankind, may have forbidden the expense of a lamb for the mother. Lev. 12: 4.

TEXT EXAMINATIONS.

Luke 2: 21-24.

1. Was there any special reason why Jesus should be circumcised?
2. What is meant by days of purification in verse 22?
3. What was the law for the mother? Lev. 12: 2-4.
4. What was the law for the child? Ex. 13: 2; 22: 29; 34: 20; Num. 3: 13.
5. Where must the presentation be made and through whom?
6. What was the design of the presentation?
7. What was required in making this presentation? Num: 18: 15, 16.
8. Of what concession in the law did Joseph and Mary avail themselves? Lev. 12: 18.

J. B. BRUMBAUGH.

OLD TESTAMENT SCRIPTURE OUTLINES

THE BOOK OF AMOS.

Chap. VIII. 4-IX. Here we meet a group of oracles somewhat obscure in their relation to each other. They open with denunciations against the rich for oppressing the poor. This seems the natural method for Amos. He adds the greed and fraud of teachers. V. 5-6. There is reference here to New Moons and Sabbaths as days of rest from business. *We see here how religious institutions and opportunities of the people are threatened by worldliness and greed.* Show

how the desecration of the Sabbath is threatening our own country. How does observance of the Sabbath especially concern the poor? The figure of the earthquake is seen in v. 8. To the earthquake is added the eclipse; one occurred in 803 and another in 763. Probably the memory of the latter inspired this passage. See vrs. 9-10.

To the earthquake and eclipse famine is added. vrs. 11-14. Vrs. 11-12 speak of spiritual draught. Verse 13 of a physical draught. Verse 14 reveals a Semitic custom, viz: to speak of the life of the lifeless. The Moslems to-day affirm their oaths by the sacred way to Mecca.

We see here how men may be devoted to traditions, ordinances and ritual and yet have no true comforting, heart experienced and spiritual religion. True religion has been crowded out by pride, worldliness and disobedience.

Chap. IX. 1-6. *I saw the Lord standing beside the altar; and He said, "Smite the Chapiters," &c.* This word smite sums up the prophets message. There is no escape. vrs. 2, 3. *"Though they dig into hell thence shall my hand take them; and though they climb up into heaven thence will I bring them down and though," &c.* In verse 4 reference is made to the captivity, by the Assyrians. Verse 5.—The figure of the river. Verse 6.—The name of the Lord is exalted.

Chap. IX. 7-15. *The Assyrians are the instruments of God's will, (Isa. x, 5) he not only "brought up Israel out of the land of Egypt," but also the Philistines from Chapthor and the Aramaeans from Kir. Amos. IX, 7.*

It is noteworthy, as illustrating the large minded fashion in which the Hebrew Prophets looked at the *foreign nations*, that the people here referred to—Philistines, Aramaeans, Assyrians—were precisely those who had, up to the times of

the respective authors most seriously influenced the destiny of Israel. "The world is ruled by the ideas of God. History which is but the vindication and realization of his thoughts through the men of his choice, proves the ideas to be irrepressible and invincible, and points out the way to make them victorious in these latter day countries and communities and so to help on the redemption of humanity from the errors and sorrows that come from the denial of his power and Godhead." History, Prophecy and Monuments, vol. 1 p. 4.

We see that once for all time the true prophet breaks from the Semitic belief that gave a God to every people and limited both his powers and his interests to that peoples territories and interests. Verse 8, *"Behold, the eyes of the Lord God are upon the sinful Kingdom, and I will destroy it from off the face of the earth,"*—That is to say, Jehovah's sovereignty over the world was not proved by Israel's conquest of the world, but by His unflinching application of the principles of righteousness to Israel herself.

Amos has, up to this point, been uttering a sure destruction. There is now uttered a qualification, *"Saving that I will not utterly destroy the house of Jacob, saith the Lord,"* This change coming so sudden in the last half of verse 8, is there any reason to suppose it might not be from Amos?

Verse 11. In that day I will raise up the tabernacle of David, meaning in all probabilities the Kingdom of Judah. Critics are divided in their opinions as to whether this prophesy of hope and restoration is from Amos or whether it was added by a later generation for whom the day star was beginning to rise. Vrs. 13-15. A continuation of restoration and hope.

As the last few verses are much in dis-

pute I quote from The Book of the Twelve Prophets by Geo. A. Smith, p. 194. "All these prospects of the future restoration of Israel are absolutely without a moral feature. They speak of return from captivity, of political restoration, of supremacy over the Gentiles, and of a revived Nature, hanging with fruit, dripping with must. Such hopes are natural and legitimate to a people who were long separated from their devastated and neglected land, and whose punishment and penitence were accomplished. But they are not natural to a prophet like Amos. Imagine him predicting a future like this! Imagine him describing the consummation of his people's history, without mentioning one of those moral triumphs to rally his people to which his whole passion and energy had been devoted. To me it is impossible to hear the voice that cried,—Let justice roll on like waters and righteousness like a perennial stream,—in a peroration which is content to tell of mountains dripping with must and a people satisfied with vineyards and gardens. These are legitimate hopes; but they are hopes of a generation of other conditions and of other deserts than the generation of Amos. If then the gloom of this great book is turned into light, such a change is not due to Amos".

QUESTIONS ON CHAPTERS 3 TO 6.

1. Force of emphatic, "Hear ye this word"?
2. What was Israel's conception of Jehovah as a guarantee of national safety?
3. How does he trace a cause to its effect?
4. In what way were the heathen a witness?
5. What emphasis did the Israelites put on ritual. Would that save them?
6. Why were they mistaken in desiring the Day of Jehovah?

7. What was to be the nature of the coming disaster?

8. How does Amos attack their political confidence?

9. The extent of the disaster.

QUESTIONS ON CHAPTERS 7 TO 9.

10. What is the agreement among writers concerning these visions?

11. What proof is there that the prophet spoke on other points than those which he puts in the first three visions?

12. What does the prophet have in mind to do at this religious festival in Bethel?

13. Show how he aimed his remarks at both king and people, what especial sins did he rebuke?

14. Name two ideas which pervaded the Hebrew Semitic mind.

15. How many seasons of vendure in the Syrian year; which is referred to here?

16. To what does *it* refer, Ch. 7 v. 3?

17. Describe second vision, vrs. 4-6, What conception did these people have of the earth?

18. As these visions are an insight into the meaning of actual plagues; show how far prophecy has advanced since Elijah.

19. In what respect is the true minister of Christ to-day a prophet?

20. Wherein does the third vision differ from the two previous? Show that it is of a political nature.

21. What power is referred to? McCurdy, vol. 1, pages 344, 345.

22. What influence did the rise of Assyrian power have on prophecy? See Book of the Twelve Prophets, by Geo. A. Smith. p 44-58. Expositors Bible, also McCurdy, vol. 1, page 261-280.

23. What reasons convince you that Amos was well known?

AMOS H. HAINES.

JUNIATA COLLEGE,

HUNTINGDON, PENNSYLVANIA.

LOCATION. In the beautiful Juniata Valley is situated the historic old town of Huntingdon, well suited for a school town because offering safer and better conditions of living than are possible in larger towns and cities. Huntingdon has the modern conveniences of telegraph, telephone, electric lights, and water works; and is very accessible from all parts of the country because situated on the main line of the Pennsylvania Railroad. The healthfulness and beauty of the surroundings contribute much to the pleasure of student life at Juniata.

BUILDINGS AND EQUIPMENT. The first building on the college campus was erected in 1878 and '79, and since that time there have been added Ladies' Hall, Students' Hall, the heating plant, and Library. The continual growth of the college has made necessary the new building which is now in course of erection. A very important part of this new structure will be the dining room, 40x75 feet, a large, airy room with open fire place, and whose windows will command a view of the town below and the surrounding mountains. Above the dining room will be two stories of ladies' dormitories of modern equipment. All the buildings are especially adapted to the purposes of the institution, affording excellent advantages in class rooms, laboratories and library, as well as providing a comfortable home for the students.

FACULTY. Juniata College has a large and able Faculty for an institution of its size and character. The reputation of the college is based upon what has been done under the direction of its professors. The classes are small, and the individual direction of trained instructors gives a better discipline than is to be gained at many other colleges. Especially this year has the Faculty been strengthened with a view of making every department represent a high standard of method and scholarship in the different lines of study.

COURSES OF STUDY. The college offers instruction in the following departments: Business, Music, Bible, Normal English, Seminary and Classical. Each department is thoroughly organized and offers advantages in its distinctive field of work. The Classical course is receiving special attention and the advance which has been made along this line is felt in all departments of the college.

AIM. The management of the college purposes to give a thorough, practical education under moral and Christian influences. This is to include all the elements of social and religious culture which tend to the development of true manhood and womanhood.

The Spring Term of 13 weeks begins Monday, March 28, 1898.
For catalogue and other information, address

I. HARVEY BRUMBAUGH,
HUNTINGDON, PA.

Juniata Echo

VOL. VII

HUNTINGDON, PA., MARCH, 1898

No. 3

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The JUNIATA ECHO is published monthly, except in August and September.

Subscription price (ten numbers), 50 cents. Single numbers, 5 cents.

Entered at the Huntingdon, Pa. Post-Office as Second-class Matter.

EDITORIAL

THE EDITOR sustained a severe injury on the 1st inst. by being thrown from his wheel, and later on the same day, spilled chloroform into his eye, injuring its sight. This may be an apology for editorials from him for a time. While lying in bed he dictated these to a stenographer.

FRANCES E. WILLIARD is dead. Immediately after the Buffalo convention of temperance workers, where she presided as president, she left for Europe. Upon her return recently, being sick, she remained in New York at the Hotel Empire, from which place her spirit passed to its reward. Miss Williard was one of the most energetic temperance workers the world has ever had, and the wisest leader of the agencies employed in that noble work. Her influence extended to every civilized nation on the globe, and everywhere the organization of the work seemed to pass under her notice and receive consideration and direction from her masterful spirit. Her death leaves a vacancy that may not be filled for many years, if ever. But we hope that a cause so potent for good may not

lack a leader upon whom the responsibility of the work may rest in a manner that its success may not be hindered.

WHEN education was merely topical or textual it was possible to find scholars who were regarded as masterful in many different departments of learning. Then one was deemed learned according to the number of books he had read upon a certain subject and the number of branches of study he had pursued; but since education has become elaborative, and investigation along certain lines is led to the extent that has become necessary in the development of different branches of learning, no mind may be found sufficiently elaborate to grasp the whole field of learning; and therefore investigation must more and more be turned into the special lines that may lead to the highest development along the definite lines pursued. We still urge that those who would be successful in life must work more and more along special lines without reference to the position taken by the masses on any educational subject. Just beyond the common lines there lies a wonderful field of inquiry. All recognize the common in education,

and it is easily attained. It is not so easy to do the uncommon; and those who would recognize this side of education must press forward into special fields that are opening up, or that they may open up by their energetic inquiry. The way to the common is easy. The way to the uncommon is through labor, privation, study; through toil. But those who reach this aim will meet a rich reward.

THE prospects for the spring term of Juniata College are very flattering. The present school year so far has been a very successful one; and the remainder of the year gives promise of increased patronage, marked advancement, and still more thorough equipment for work to be done. The leaders of every department are realizing the importance of pressing forward energetically in establishing their several departments on a basis which will secure the best results from their labors, and the most solid development. Additional buildings are needed to elaborate the work and broaden the scope of Juniata College, and we turn hopefully to those who have the means to secure these additional advantages, knowing that as they realize the importance of the work there will be no helpfulness withheld.

THE work of Juniata College is not all educational as education is regarded, but there is a prominent element of a higher nature of education manifest—that which leads to the recognition of the duty that the student owes to the Creator. And during the winter term this was manifested by the addition of thirty-three precious souls to the fellowship of the church at Huntingdon. Those who fear the results of the schools should see in these things the evidence that God's hand directs all things accord-

ing to his good pleasure, for his glory and exaltation.

IN the death of Eld. Daniel F. Stouffer of Benevola, Md., which took place on the 7th inst., the cause of education among us loses one of its most earnest advocates and early devoted friends. Juniata College in its infancy received encouragement, patronage, and help from Eld. Stouffer, and it was his earnest wish when the days were dark and discouragements thickened that out of all these the school might rise into the bright light of future success. He labored to this end when his labor was most needed and his efforts most efficient. As he saw the success of the work he gave it into the hands of others to carry on, but never lost interest in it. He was a good man and a faithful elder, a conscientious worker, never faltering, sacrificing, giving, still working that the cause he espoused might not lack a man to carry it on. One after another the early workers are dropping out of the ranks, and those who are left should not fail to recognize that, with the passing away of each one, an additional burden devolves upon them, to see that their duty is performed with the conscious conviction that upon them devolves the labor that will carry on the work and secure its success.

WHAT DO YOU READ

MARY N. QUINTER.

Each sunrise sees the reading world confronted with an increasing multitude of unread books, each one bearing the impress of the life of its author and carrying a message of weal or woe to the reader. The possibility of accomplishing the herculean task is each day lessened. Therefore as we stand in book-stall or library where has been gathered the

product of many days' work, the question comes, how shall we choose? How shall we find the good word which hides within the pages before us, ready to help us, ready to lift us toward the levels of true living?

A choice is necessary because no reader can read all books. A more important reason for making a choice is found in these words from Carlyle: "Readers are not aware of the fact, but a fact it is of daily increasing magnitude and already of terrible importance to readers, that their first grand necessity is to be vigilantly, conscientiously *select*; and to know everywhere that books, like human souls, are actually divided into what we may call 'sheep and goats',—the latter put inexorably on the left hand of the Judge; and tending, every goat of them, at all moments, whither we know, and much to be avoided, and, if possible, ignored, by all sane creatures."

Verily, there are books and books. As fruit may be most inviting by its luscious appearance and hide a rotten core, so may "green and gold" bindings and fair sentences conceal impurity. The literature of this age has been characterized as a "dash toward the pig-sty" and when one considers the mass of popular books, the characterization is as true as it is forceful. I refer, not to the "yellow-backed" novel and the cheap newspaper which are too abundant, but to books which come branded with the favor of "good society" so called. Men and women who would not for an instant claim friendship with the characters portrayed, nor admit them bodily into parlor or dining room, nor appear with them in public places, will open to these same characters the sacred precincts of heart and life. Those whose lives should and do stand for purity and truth in every other phase of experience will yet lend

the influence of their lives to encourage the tendency toward impurity in literature. If approached and questioned these good people will tell you that "It is a study from real life" and that they read for character study. Unfortunately the picture is only too realistic. But why not study the life as it may be found behind the silken curtains of the wine parlors, behind the brown stone which conceals the abode of the "strange woman?" Ah, that would not be "proper." Why is it more genteel, nay why is it right to open the heart which should "think on whatsoever things are pure" to the pictures of such life? Standing on the ladder of life, does the inspiration to climb higher come from a view of what is below, or from the uplook?

Again it is said that the solution of many of the social problems of the day is to be found in these books. It may be attempted, but in how many of them is found more than a statement of the problems? The great questions of life and its environments, its influences and responsibilities are left unanswered by the writers of modern popular fiction. Others say, "I am not influenced by these books, they do not harm me." If this be true, do we excuse the man who daily takes his glass of wine saying the while, "It does not injure me"? Many a man has been lost because looking at such a one he has said, "If that man may drink I may also." So, many boys and girls have been led to take the first step toward wrong by a book whose tone is tinged with immorality, which has been read, if not recommended by those whom they have been taught to respect. The reason given is a fallacy for it is not true that any life can touch that which bears the "appearance" of "evil" and not be tainted and weakened thereby.

The demand creates the supply and so long as such books are read—be the reader prince or peasant—so long will they be written. When the question as to whether the Columbian Exposition should be opened on Sunday was before the people of this great nation, such action was opposed in church and school, in conference and convention, apparently without avail. But when the people refused to enter the gates of the White City on the first day of the week, then were those gates closed. Pastor and people may preach and write and talk on the demoralization of modern literature, so long as teacher and student shall buy and read books whose life is immoral, and so long as fathers and mothers of christian homes open their doors to the Sunday newspaper, so long will the demand be supplied. Who can estimate or measure the influence upon future generations of the poison of impurity which is being distilled into millions of minds and hearts through this literature which is increasing at such an enormous rate?

THE ELEMENTS OF A CONTRACT

G. W. SNAVELY.

Contracts constitute the sum total of all business experience; and a man or a woman who thoroughly understands the common law and customs which regulate business transaction is armed with a shield which the conniving trickery of the world will find hard to penetrate.

The laws and rules governing contracts were brought to America by the early English Settlers. They had their origin in the customs of merchants and men of affairs, and were founded upon the principles of justice and equity between men in their every day actions, one with another; and, finally, owing to their long

standing, they came to be recognized as having the force of laws governing the cases to which they applied.

A contract is an agreement between two or more parties to do, or not to do, a certain thing in view of a consideration, and may be either written or verbal. There are five necessary elements in a contract; namely, parties, mutual assent, time, consideration, and subject matter, each of which is essential; and if one element is absent there is no contract. As a general rule every one can make a contract, but certain classes are excluded; viz, lunatics, idiots, and people grossly intoxicated, for the reason that they are not able to comprehend the terms of a contract; further they are prohibited as a means of protecting them from imposition and fraud. Another class are also excluded from the privilege; namely, those legally disabled. This class includes infants, married women and alien enemies. Every person is an infant until he becomes of age. A male is an infant until the first moment of the day prior to his twenty-first birthday. An infant always has the privilege of contracting for necessities, such as food, clothes, shelter, instruction, and medical attendance, suitable, of course, to his station in life. However, any other contract which he may make is not binding upon him if he choose to disaffirm it, though it is binding upon the other party.

The first step in the making of a contract is a proposition, and the second, the acceptance. Both parties must understand the proposition in the same way. Care should be taken not to use any arbitrary terms or words of doubtful meaning. Sometimes a proposition is made, and if it is not accepted at once, may be considered to remain open for a reasonable time or a definite time according to agreement; but it may be withdrawn at

any time before it is accepted. If a proposition is made by mail, and is accepted by return mail, the acceptance dates from the moment the letter of acceptance was dropped into the mail. It matters not if a letter of withdrawal is mailed before the letter of acceptance, just so it has not reached the acceptor before he mailed his letter of acceptance. The proposition has been accepted and the contract is made.

We have seen that an offer may be made to hold good for a certain time, and that it may be withdrawn at any time before acceptance. It is customary, therefore, to pay the proposer a small sum to keep the offer open in order to have time to investigate the matter. This is called securing an option by the payor or giving an option by the payee. When the proposer is paid for keeping the offer open, he cannot withdraw it within the time specified. Consideration is one of the elements of a valid contract, and without it the agreement is utterly void. Love or affection, such as one would have for a near relative, may be sufficient consideration. It will support an executed contract or one that is accomplished, but not an executory contract or one to be accomplished. This kind of consideration is void if a man should give away his property to defraud his creditors. A valuable consideration may consist of a benefit to the promisor, a loss or inconvenience to the promised, or mutual promises, as of marriage. A consideration is an essential element of a valid contract; but it is not necessary that the thing given is equal in value to the thing received, this being left to the judgement of the contracting parties. All contracts with reference to land, except leases for a period not longer than one year, must be in writing. It is always advisable to have a written contract, stating definitely the

terms and agreement of the contract; and each party should hold an exact copy of the same.

LEGEND OF TRAILING ARBUTUS

When skies are flecked with fleecy clouds
And snow-drops star the ground,
Behold the misty April woods
With blushing beauty crowned.
In every deep and dusky glade,
In dingle's mossy gloom,
Arbutus trailing there displays
The glory of its bloom.

Ah! would you know the legend sweet,
Of how it came to glow
With such a soft and rosy hue,
Though once 'twas like the snow?
A robin building in the oak
Beside the ruined mill
At sunset told it all to me
With many a liquid trill.

One morning in the diamond dew
An angel of the spring
Went flying o'er the wood and dropped
A garland from her wing.
Then came a maiden newly wed,
The veil upon her hair,
And pressed her cheeks against the flowers,
And left her blushes there.—Selected.

NOTES AND PERSONALS

Mr. Harvey Geist, of Waynesboro, Pa., called upon his friends at the college recently, and met many of the students.

White-coat and base-board on in the new dining room, ceiling being put on, electrics all adjusted, campus being cleared of building stuff, and other finishing touches being added here and there—so is the new building and vicinity.

Steward Keeney, who has been quite ill for some time, is able to be up and around again, though he does not take an active part in the affairs to which he usually attended. His son, John, and daughter, Mrs. Laura Bucklin, are here from Louisiana.

Mr. Eugene Masters, of Everett, Pa., stopping in Huntingdon over Sunday on his way from Philadelphia, spent a few hours with old acquaintances on college hill.

Doctor M. G. Brumbaugh's name occupied a distinguished place in the list of speakers at the National Convention of Superintendents, held in Chatanooga recently.

Professor J. Allan Myers lately made a flying trip to Somerset county. That county will send more students to Juniata this Spring than ever before; and we shall be glad to welcome every one.

When the girls begin to start out with gingham sun-bonnets and the boys with baskets, then we know that the botany class has been organized and that arbutus is nigh. Well they have begun.

Professor Beery announces a musicale for the first Saturday evening of next term. Those who are coming would do well to get here in time to enjoy this rich treat of vocal and instrumental music.

The death of Mr. Lindsay, editor of the *Local News* of this city, takes from active life a man who was thoroughly devoted to his profession, and who always aimed to conduct his journal along the lines of strict integrity.

It used to be "Spot," you know—that is, you students of the old school know—but now it's "Major;" and what is more, it's Prof. J. H. Brumbaugh's "Major." This "Major" is an intelligent looking dog and furnishes the subject for many apt illustrations.

Our good friend, Will Price, makes it convenient to stop with us for a short time every now and then, even if he is a very busy man; and surely we are always pleased to have him. It reminds us of

the stern, real world to see the boys come in from life's great arena.

There is not the appreciation for art that there should be among the students. Go into Professor Emmert's study and get a whiff of paint, watch the development of a picture, notice the play of countenance on the face of the artist as he mirrors his thought on the canvass, and feel a thrill kindred to that which comes from reading a beautiful poem or from hearing a fine piece of music.

The tennis season has opened, and every afternoon finds the grounds occupied by amateurs and professionals, eager for exercise and for fame. They tell us that the Indians once had a game similar to this; and if so, they doubtless played on our college hill, perhaps even on the same grounds. Something resembling the sound of a war-whoop is occasionally heard in that vicinity.

After having sojourned for eight years in Louisiana, West Virginia, and Pennsylvania, teaching and working, Will Cupp finally found his way back to the old school-house and expressed great surprise upon finding that the place had grown so far beyond recognition. It just does us good to see the return of those who have been away so long. There are several who might come to commencement.

Editor Doctor A. B. Brumbaugh met with a fall from his wheel which, we are happy to say, although causing some bruises, will not result seriously; and the eye, into which he accidentally spilled a few drops of chloroform while dressing his wounds, will not be materially affected, although there were some fears of his losing the sight. We are expecting him home from the hospital soon, where he has been staying for treatment. The

ECHO is slightly delayed on account of this accident; but we shall attempt hereafter to issue the paper at the middle of each month.

The lecture, which was announced in the last ECHO, was certainly a success; and Mr. Emmett's "Boy of To-Day" marks the beginning of a new era in college life here, not only for the reason that we were all inspired by the beautiful sentiment, the apt illustrations, the hopeful prophecies, and the stirring life of the speaker, but also for the reason that the gentlemen of the Juniata Lecture Bureau are convinced of the possibility of establishing a permanent course of popular lectures for the school and her friends. We shall now hear more of that rich thought which comes from America's earnest thinkers. Hear Col. Bain on April 8th.

John Burget says, that, although he had eight years of experience as a teacher before he took the English Course at Juniata, yet he can do more work now and can do it with less friction than was possible before. Some may think that the taking of a regular course is not a necessity to the teacher of a common school. Perhaps it is not necessary: that is not saying that it should not be necessary, nor is it saying that it shall not be necessary in the near future. But here is an eternal truth: the man with a good, well-rounded course is better fitted, by far, to do honest work for himself and for his students, than is the man without such a course.

Elder D. F. Stouffer, one of the trustees of the college, died at his home in Benevola, Maryland, on March 7th. Elder Stouffer will long be remembered by those who are accustomed to attend the Annual Meetings of the Brethren, he having been one of the leaders of the music upon those great occasions. He was a

warm friend of young folks and, in his earlier years, took an active interest in the development of educational sentiment among the Dunker people. Professor Swigart, who preached the funeral sermon, and Professor Emmert say that they never saw a larger concourse of people gathered to pay their tribute of respect to one departed. Will the family of our deceased brother accept this expression of sympathy with them in their loss.

Juniata begins to feel her age. Not long since, we were pleased to welcome two visitors who, like Rip Van Winkle, seemed all at sea among so many strange faces in a place which they somehow hoped might still retain traces of the old "Brethren's Normal Institute." The teachers who were then young and smooth-shaven now presented to these old students the bearded face and the wrinkled forehead. The old building seemed natural enough to Brother Larkins of Baltimore, when he shut his eyes to the four other ones; but Brother George Keim of Elkins, W. Va., declared that when he was here as a school-boy "there was not even a hole on the present campus, much less a building." Age may be telling on the institution; but it is telling for power.

We feel singularly fortunate that we were permitted to here Mr. Robert E. Speer in the chapel of our own college. Mr. Speer is perhaps the best known and most universally admired young college man of the present day. He was graduated from Princeton University in 1889, and both before and since that time has been one of the most active supporters of the Student Volunteer Movement—a movement which is destined to become one of the mighty forces in the closing days of this century, and which will sweep over into the next century with

such power as to stamp the twentieth cycle with the impress of God. One feels proud of sterling, young, Christian manhood as he listens to the Titanic truths ringing out in unmistakable tones from the soul of a man like Robert E. Speer.

Only those who have lived in the atmosphere of a school can fully appreciate the meaning of such terms as "the college circle" and "college spirit". It is not unlike a strong family bond, however; and one cannot help the feeling of interest which possesses him when he hears of the good fortune of a fellow school-mate, nor can one fail to recognize the many evidences of kindly consideration which meet his eyes as he goes about through the halls and rooms of Juniata's buildings. The library is full of donations from friends, its walls are hung with pictures from the same source; every forty minutes the electric clock speaks of the good will of the students who bought it; and the furnishings of our parlor recall the liberal hearts and hands that have made these comforts possible. The latest addition to the parlor collection of pictures comes from Miss May Oller. "College spirit" is the earnest and mutual interest of those who compose the "college circle". The circle is not exclusive and the spirit is free.

Washington's birthday was duly celebrated at the college, flags having been displayed from the windows, balcony, and tower at a very early hour. There was no beating of drum or blowing of fife, neither did the students appear in "fantastics"; but a spirit of reverence for the great man whose name we remember with patriotic pride seemed to pervade the school: the afternoon was spent by all in the quiet of devoted study. The evening brought a rich treat. An ex-

tensive program, consisting of four distinct parts, had been carefully arranged; and those who had spent the day in honest work now came from their rooms to enjoy the social hours. Having been received at the door and directed to the class rooms of Students' Hall, we were next informed that the day marked the fiftieth anniversary of the wedding of Mr. and Mrs. Keeney, the esteemed steward and matron of Juniata. Gladly we marched to their home to extend to them our hearty congratulations. The trustees of the college, in grateful remembrance of the faithful couple, presented a beautiful clock; and we all rejoiced together in the golden wedding day. Returning to Students' Hall, the company was divided into several groups, each group attempting to outdo the other in forming words from the letters in the name "Washington." Then the doors of the library were thrown open. Chairs had been arranged for seating an audience, a platform occupied one side of the room, curtains were drawn, music was playing, and everything indicated a literary feast. Space forbids a just description of the scenes which followed; suffice it to say, that a farce, written by William Dean Howells, was well rendered by several of the ladies and gentlemen, much to the delight of all assembled. Doctor Lyon, to whom we are indebted for this excellent entertainment, certainly deserves commendation for his untiring efforts in the rehearsals. The fourth and last part of the program was carried out in the chapel. Prof. Daniel Reber introduced Charles Ellis to speak upon "The Monument and the Tomb of Washington." Again we must hold our pen, lest it become uncontrollable; for Charles stirred the souls of his audience and aroused our blood to the patriot point. We sang the airs of the

nation and were dismissed, receiving at the door a souvenir card bearing the impress of Washington's little hatchet.

MISSIONARY

"THE STUDENTS' VOLUNTEER MOVEMENT"

KENTON B. MOOMAW

It has been very interesting and extremely gratifying to observe in the college circle, among the young people, the increase in intensity and proportions of the missionary spirit and its necessary concomitant, deeper christian life as a result of contact with a general, religious, student movement.

The organization of the forces here is a means by which religious ideas and influences are worked into the life of the school, through which they are bequeathed to all who come under its influence. These influences are food for the eager appetite of the youthful, growing, sturdy band; and the band is, in return, the receptacle for the jewels of religious truths and helpful influences. It is an increasing power, and as it extends in proportions it deepens in the spirit of true devotion. Trained by home work, inspired by faith in Christ, led by a controlling zeal for serving the Master, and convinced of the binding power of the last words of Jesus, "Go Ye", many, we hope, will soon stand out and say, "Here am I, send me to give my life for the heathen as my Saviour gave his life for me."

These outside influences have touched us in different ways. On Jan. 8th, Mr. Charles Harvey, secretary of the college Y. M. C. A. of this State, came to the college and spent several days. He is animated with a great zeal for the Master. He gave us a stirring talk from 1 Cor. VI 18, "Ye are not your own,"

and urged full consecration upon all who claim to be disciples of Jesus. His ideas of consecration and our consequent obligation to Christ are clear cut. There is no indefinite shading off of obligation to Christ into obligation to the world. Ye are no part your own, but all your possibilities belong to Christ. Consequently in making up your plans for each day, for each month, for each year, and for each life time, they must be arranged by the principles of Christ's kingdom.

Mr. Harvey gave four reasons why we are not our own: (1) because he created us in his own image; (2) because we were redeemed; (3) because of our being born again; (4) because our bodies are temples of the Holy Ghost.

Some of his thoughts were, that our lives should be lived just as Christ would live them under the same circumstances. Christ does not mean anything to us till he becomes our living example. The world has advanced just in proportion as it has incorporated his principles into its life. He showed what would be the effect upon the different professions if the members of those professions would do just what Christ would do if he were in each one's place. Are you not great losers by not thus following him? What will our Christian lives amount to without this guidance? If we do not do just as he would do were he in our place, can we be called his disciples? Would it not pay us in the return of a longer life, in greater peace and joy, to give up all and follow him? Would not we be infinitely greater and better and happier if our lives were Christ lives? We should take time to help others—Christ always found time to do us good.

During the last week in February a national convention of the Student Volunteer Movement was held in Cleveland,

Ohio, to which the students sent a delegate in the person of Jesse B. Emmert. Prof. I. Harvey Brumbaugh went as a delegate from the school, and Lewis M. Keim accompanied them. They came back much enthused by the wide-awake spirit for missions manifested there. To understand the nature and design of the Student Volunteer Movement for Foreign Missions, the influence of which has touched our school and of which we desire to have more, I shall insert a paragraph taken from the report of the executive committee of the Movement, stating its purpose.

"The fourfold purpose of this organization is, (1) to awaken and maintain among all christian students of the United States and Canada intelligent and active interest in foreign missions; (2) to enroll a sufficient number of properly qualified student volunteers to meet the successive demands of the various missionary boards of North America; (3) to help all such intending missionaries to prepare for their life-work, and to enlist their co-operation in developing the missionary life of the home churches; (4) to lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts, and by their prayers."

We feel that we have gained great benefit from sending our delegates to this convention. It identifies us somewhat with this movement; and the accounts given by them of the work and general spirit of the convention throws around us somewhat of the convention.

Following this last movement, Mr. Robert E. Speer, direct from the convention, gave us a lecture in the chapel, March 1st. He is a great missionary worker, and, having made a tour of the world in the interest of missions, knows the needs and requirments along that line. He is a man of great natural ability. He gave us a brief history of

the Student Movement and made a strong plea for volunteers for foreign missions, stating two reasons why others have consecrated themselves to the work. (1) "They look upon Christ's last commandment 'Go Ye' as binding upon them." (2) "The world's need." He showed the falsity of the objections of "Not being specially called", and of "Need at home".

LITERARY SOCIETY NOTES

ORIENTAL

L. J. LEHMAN, Correspondent.

Literary society work adds much to the life of a school. Take away the literary societies from Juniata College, and you take away that which gives her a large part of her vitality. It is almost impossible to over-estimate the benefits that may be derived from a good, active literary society. To engage in active literary work means to prepare for the real duties of life. This is an age of activity and progression; and the one who is unable to think, when he is upon his feet, will soon find himself far in the rear of the active business and social arenas of to-day. It is in the literary society that the individual learns to think for himself, and to feel that he can accomplish results, if he tries, and that, without earnest and constant effort, there is no real success.

SYMPOSIUM: "*What should our society work do for us.*"

To develop all our powers in a way such that we may be more closely in touch with our Creator, and that we may fulfill, in the very best manner possible, the mission for which he created us, is the aim and end of a true education. Our society work should be and is an important aid in bringing these ends about and in putting them into effect.

J. M. PITTINGER.

Our society work should do the same for us that the Nemean Forests did for Hercules. It should provide a place wherein we may enter and obtain our weapon, power of speech, with which to slay the lion of the world.

F. R. WIDDOWSON.

In our society work we should aim to cultivate the art of expressing our thoughts in a clear and fluent manner, and to become acquainted with the rules used in deliberative assemblies.

L. H. HINKLE.

The society should develop a burning desire for elevating mankind by pure ideas forcibly expressed. It also should enable us, at all times, to enter, with its primitive vigor, into any sentiment which, at any previous time, has come forcibly to our minds.

JAMES WIDDOWSON.

Society work should accomplish for us a two-fold result. Besides the direct intellectual improvement attained, we should acquire the power of expressing our own thoughts, or the thoughts of others, in public.

ALICE BERKLEY.

Our society work should give us culture; should teach us to think definitely, and to have reasons and opinions of our own; further, it should aid us to talk correctly, naturally, pleasantly, temperately, judiciously, manly.

M. E. REIFSNYDER.

The Literary Society work should be the means of helping us to become entertaining speakers and reciters; should give us culture in producing logical argument; should remove the timidity of appearing before an audience. May our society be the means of doing this for its earnest workers.

ELLIS G. EYER.

The exponent of a good practical education is the power to think clearly, and to express thought plainly and forcibly.

Nowhere in the college curriculum is presented a better opportunity for cultivating this power than in the literary societies.

L. M. KEIM.

No education is complete without the power to use what is gained from books and in the class-room. Society work should enable us to use our knowledge in public speaking and to manage deliberative assemblies. It should cultivate a desire for better speaking, and should give forcible argument to our conversation. To the young student this work is invaluable.

I. BRUCE BOOK.

WAHNEETA

ELIZABETH DAYHOOF, Correspondent.

"Onward" may well be called the watchword of the century. This is especially true of the educational world. What a stride education has made toward perfection within the last half century! Every year opens to us new fields of science and new possibilities, thereby increasing our responsibility. The man or the woman who would make the most of his or her life must realize the force and importance of the sentiment expressed by Keats in a portion of his *Hyperion*. The words are like this:

"Be thou therefore in the van
Of circumstances; yea, seize the arrow's barb
Before the tense string murmur."

There is a great deal of the philosophy of a successful life in the foregoing sentiment. The man who drifts with the tide of public opinion is not to be compared with the one who stems the tide of popular sentiment and takes a bold stand for the right even if he does stand alone. We must learn at some time to stand alone, or consent to lose all our own individuality and never have the power and courage to express our conviction of right and wrong. The highest education is that which teaches us to be our-

selves; to scorn an imitation of anything but the true and good; to seize the opportunity as it is presented to us, realizing that when it once passes from us it is gone forever; and to be self-reliant and independent.

This education must begin early in life, to be effective. The work done by our literary societies is a large factor in our education in self-reliance. We learn to think for ourselves, realizing that one thought which is really our own is better than a great number gleaned from some one else. Our society work has been fully up to the standard established in past years, but as our opportunities are greater than those afforded to the pioneers in this work, our results should be more brilliant than those achieved by our predecessors. The aim of our society should be intellectual development, not mere amusement for the moment. We are glad to note our progress in this direction lately. We submit the program rendered Feb. 25th: Essay, "Kindness", by Miss Edna Keeny; A chorus by the society; Recitation, "A Little Pilgrim", by Miss Moyer; Piano solo, by Miss Snavelly; Debate, Resolved, That our immigration laws should be more restrictive than they are at present, affirmed by M. T. Moomaw, denied by J. L. Hartman; Trio by the Morgan sisters; Oration, "Christian Citizenship", by E. D. Nininger; Male quartet, "Old Black Joe"; The paper by the editor, R. M. Watson. The program was closed with another chorus.

It seems that every one appreciates the new songbooks and the change in the vocal music in our society. It seems so much more sociable to invite our friends to join us in our songs. "Variety is the spice of life"; and we endeavor to vary our literary work so that it does not become monotonous to the audience.

NEW TESTAMENT SCRIPTURE STUDY OUTLINES

Jesus' Recognition in the Temple.—Luke 2: 25-38. The word *behold* in verse 25 calls attention to a remarkable coincidence. Jesus had just been formally presented to the Father as his incarnated Son, and formally dedicated to the great work he had given him to do, and now it was meet when the Father and Son were brought visibly together in this relationship, that the presence of the Holy Spirit should be manifested; that by that spirit Simeon and Anna should be called in, and by that spirit their lips should be made to speak the Savior's praise; that so within the temple, Father, Son and Holy Spirit might all appear dignifying with their presence our Lord's first entrance into the holy place; and indicating their interest in his consecration to his earthly mediatorial work. No fitter channels could likely have been selected through which the Spirit's testimony might be given. Simeon and Anna were of a limited number, who amidst the carnal conceptions of the promised Messiah prevalent at that time, were waiting for Christ, and longing for his coming. Verses 26 to 29 show 1st what a blessed revelation the Holy Ghost made to Simeon and how it led him to a full realization of that revelation. The Holy Ghost does not do things half way. Verses 30 to 35 show Simeon's conception of the revelation. 1st. He saw in it the Salvation of God. 2nd. He saw the extent of it,—for all people. 3rd. He saw what Jesus was to the Gentiles—*a light*. 4th. What he was to be to Israel,—*their glory*. Verse 33 states that Joseph and his mother marveled. Why? Because of the actions and words of Simeon. A man under the influence of the Holy Ghost always does marvelous things. Immediately after these state-

ments Simeon marks the blessing of God on Joseph and Mary, and proceeds to give a further revelation which the spirit gave to him in the form of prophecy, verses 34 and 35. He makes two prophetic statements: 1st, "This child shall be for the fall and rising again in Israel," by which he means that the worldly, proud, self-righteous, and obstinately unbelieving—such as the Scribes, and Pharisees and rulers generally—would be crushed and would carry the nation down with them. On the other hand many of the lonely, penitent, and, seeking ones would rise through faith in Jesus to true dignity, happiness, and glory; and in the end, the nation, all Israel—Rom. 11: 26. Compare Isa. 8: 14; Rom. 8: 31, 33; 1 Cor. 1: 23, 24. 2nd. The Child should be a sign which should be spoken against. This was true on the part of both Jews and Gentiles, the culmination of which was the day of crucifixion when he was rejected in favor of Barabbas. 3rd. A further prediction was made in reference to the sorrow that Mary should experience. *A sword shall pierce* is a metaphor to express the pangs which would rend the mother's heart in view of the contradiction of sinners against her son under which she would see him expire on the cross. Verses 36, 38 contain the testimony of Anna, a prophetess. Note the following statements concerning her. 1st She was a prophetess, a successor to Hannah and Hulda and Deborah of the olden time. As God had used these women as a medium to communicate his will to men, so now, at this turning point in Judah's history, he opens up this same medium anew. Anna was therefore a speaker for God, the same as Simeon, which shows clearly that God recognizes women as sources through which to communicate his will, the same as men. 2nd. She was

an aged prophetess, which shows that God makes use of the aged as well as the young—verse 36. No one need give up testifying for God because he is old. As long as God permits us to live, we may work for him. 3rd. The true age of this woman was accurately preserved—verse 36. This shows that she was a woman of prominence, and was made such by her simple testimony for Jesus. There is no position so dignified and so great as that of a prophet for God. 4. The statement that she was a widow of about four score and four years emphasizes her single marriage and long widowhood. The fact that she had remained a widow so long was regarded as honorable to her—v 37. 5th. She departed not from the temple which means that she was always there when it was open for service. All true Christians are strongly attached to the services of God's house, and will not absent themselves for causes—verse 37. 6th. We learn that while in the place of worship she was not idle. She *served* God. She was not there in mere form. She did two things. (1) She fasted, which was a part of the practical righteousness of that day, and was treated by Jesus as standing on a level with almsgiving and prayers—Matt. 6:16. (2) She prayed, not in mere form; as the special word used for prayers, *supplications*, implies special earnestness and fervor. The words *night and day* mark the continuance of the temple service and her persistent devotion in that service. She may have had a lodging place in the temple though this is not certain. A probable view is, that she was so constant in her devotions that she spent part of the night as well as the daytime in the temple service. 7th. The statement "coming in at that instant" (v. 38) means the exact time when Simeon was speaking of the child Jesus. Then she

united with Simeon in gratitude to God for His wonderful gift. The further statement, that she spake to all of them that looked for redemption, shows that just as soon as we see Jesus and come to know him, we will speak of him to others.

TEXT EXAMINATIONS.

1. What kind of a man was Simeon?
2. What is meant by the terms *just* and *devout*?
3. What is meant by "consolation of Israel"?
4. Why did the Holy Ghost come upon him just at this time?
5. What did the Holy Ghost do for him? v. 26-27
6. What brought the parents of Jesus to the temple? v. 27.
7. What had been promised to Simeon?
8. What was Simeon to the eyes of Jesus?
9. What was Jesus to the Gentiles and to the Jews?
10. How did these occurrences in the temple affect Joseph and Mary?
11. What did Simeon say the child Jesus was for? v. 34.
12. What did he say should happen to Mary? v. 35.
13. What did he prophesy would be the result of Christ's death? v. 35, latter part.
14. What does the minute statement in reference to Anna's lineage indicate?
15. What lesson may we learn from the statement that she was of a great age?
16. Why is the description of her widowhood given?
17. How did she serve God in the temple? v. 37.
18. What does the special word used for prayer imply?
19. What time is referred to by "in that instant" in verse 38?

20. To what class of people did Anna especially address herself?

J. B. BRUMBAUGH.

OLD TESTAMENT SCRIPTURE OUTLINES

HOSEA.

We now turn our thoughts to the book of Hosea. We shall notice briefly the work that Amos did and the problem he left for Hosea to work out. Amos and Hosea write from quite a different point of view. Each had a specific work to do, and he did it faithfully and well.

We should remember that Amos was pre-eminently a preacher who appealed to the conscience. The following words give us a key-note to his message, viz. warn, accuse, rebuke, threaten, condemn, punish, doom, captivity. All these might be summoned up in the one word — law. Amos was a preacher of righteousness in its judicial and punitive office. While he shows a great need of a renewal of life and conduct, he makes no great effort to bring that renewal and change about. Chapter 5-v. 4. Neither does he show by what means moral changes are to be effected. We should infer that although he is cognizant of God's grace and holy benedictions, nevertheless he feels that grace and patience are about exhausted. Ch. 2-v. 10; 3-v. 2.

Israel at this time had an exceedingly high ideal of God's relation to them as a nation, and their relation to God through an elaborate system of ritual and sacrifice; nevertheless Amos showed that there was a law which has no respect for ideals however dear to the heart.

There was at this time an imperative need that some one come on the stage of prophecy and show how love was greater than law. Hosea was the instrument in the hands of God to do this work, to bring

the message of love. While Amos was the prophet of *conscience*, he is followed by Hosea who is pre-eminently the prophet of repentance.

The great problem for Hosea is to find a *love* to match the *law*. The words which serve as a key-note to Hosea's prophecy are, love, grace, pity, repentance and forgiveness. This prophet was by no means a discoverer of love. God's fatherly love for his children had been frequently revealed by such events as the Deliverance, the Exodus, the Wilderness, and the gift of land. These were in their memories. Hosea therefore proclaims love to be the ultimate aim of religion. By one writer he is said to be the first prophet of grace; "Israel's first Evangelist". This one fact we especially need to bear in mind; viz, that the germ of truth of the later prophets is found in Hosea. Let us bear this fact in mind as we study the three great books of Isaiah, Jeremiah, and Ezekiel, also as we study the remaining books of the twelve minor prophets. By this study we shall see that we are to love our Saviour, love our unfailing Father, but just because of this, love our most awful judge.

We now turn to the life and message of him, viz Hosea, who first unfolded this far reaching theme. We shall see that such a task cannot be accomplished once for all time, but it must be constantly repeated and impressed upon a people whose social, political and religious environments are constantly changing. Many centuries have elapsed since Hosea prophesied. We may however compare the spirit of his time with that of our own time. We have noticed in our previous study Israel's conception of God. We found it to be this, Jehovah will not forsake us as a people: we may appease an insulted God with ritual

and sacrifice. This conception might be termed Israel's high ideal.

Turning to our own present-day, conception of things we shall find that we are living, to a large degree, in what may be termed the spirit of realism; viz natural, rational, and theistic. We shall find far less of the latter, viz theistic realism which is true and right, than the two former, natural and rational. This realism has been brought about largely by scientific study, which in itself is all right and good, a part of God's economy in working out the consummation and highest destiny of his people. It has had a tendency, however, to bring about a feeling of fixedness in our natures and constitution for which we claim we are; not responsible. That is to say, heredity and habit have made us what we are, therefore personally, we are not responsible for those things which inheritance and habit engender. If we mingle with the world we shall find much of the spirit abroad in the land to-day. The present day minister should be a Hosea in the spirit of his message. He should be a prophet bringing the message of repentance and love. Nothing will excuse the individual from personal responsibility.

Turning directly to the book of Hosea we find he was a prophet of Northern Israel. He was the only prophet of that kingdom from whom we have written prophecy. He could not have prophesied during the full reign of the kings mentioned in ch. 1-11. He probably began to prophesy sometime between B. C. 736-5, about the accession of Pekah. This latter date is supposed to be about the close of his prophecy, as he makes no mention of the deportation of the Israelites by Tiglathpileser, B. C. 734 (2 Kings xv 29.)

This was a time of much change in governmental affairs, as the following

chronological table shows. 786 Jeroboam 11; 746 Zachariah; 745 Shallum; 735 Pekah; 733 Hoshea; 722 Fall of Samaria.

Questions introductory to the study of Hosea.

1. What was the nature of the work Amos left for Hosea to take up?
2. Show that Amos was a preacher of the conscience and Hosea a preacher of repentance.
3. What is realism? Define natural, rational, and theistic realism.
4. What claim do some people make for habit and heredity?
5. What was Israel's ideal?
6. How must the minister of to-day meet the scientific spirit so as not to discourage scientific study?
7. When did Hosea prophesy?
8. Why could he not have prophesied during the full reign of the kings mentioned in ch. I v. 1.
9. What was the condition of the government at this time?

LITERATURE.

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AMOS H. HAINES.

The "Want" columns have little interest to the man above the foot of the ladder.

Hard times? Yes—especially for the men who didn't like school when they were boys.

Few people regret that they have a college course; many regret that they do not have it.

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Juniata Echo

VOL. VII

HUNTINGDON, PA., APRIL, 1898

No. 4

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The JUNIATA ECHO is published monthly, except in August and September.
Subscription price (ten numbers), 50 cents. Single numbers, 5 cents.
Entered at the Huntingdon, Pa. Post-Office as Second-class Matter.

EDITORIAL

THE EDITOR desires to express his appreciation of the sympathy, kindness, and interest of his friends during his absence, and suffering. He has returned to his post of duty, almost restored to his former health and vigor. His eyesight will be saved and his hip, finally, not materially impaired.

IT WOULD be desirable to have a great reunion of the students of Juniata at no very distant time, that they might see the growth of the work; and we would suggest that an opportune time would be at or near next Commencement—June twenty-third. With them they might bring the friends of the cause of education, and also some of its enemies or opponents, if they can find any such at this time.

SPRING TERM of 1898 brings the largest number of new students that has yet assembled with which to begin the work completing the year. Those who attended during the early years of the school's life would now find college hill a lively place were they to return; and if they feel the same interest in the growth of

the institution that is felt by those who were here to welcome them, and who are still here to rejoice at every material advancement, they, too, would be led to join us in our rejoicing, and thankfulness.

PROVOST CHARLES C. HARRISON in his annual report to the trustees of the University of Pennsylvania for the year ending August thirty-first 1897 states, that two thousand eight hundred and eleven students were in attendance during the year; that of this number three hundred and thirty one students received financial assistance from the University, in various ways, amounting to fifty-two thousand three hundred and seventy-one dollars and fifty cents. Here is a suggestive lesson to all the friends of Juniata College, to teach them to promptly increase the endowment fund so that increased practical assistance can be extended to deserving students needing aid. There are many on the constantly increasing list of applicants for such aid, to whom it would be a great boon, and who would prove to be an honor to the institution, and to themselves and their friends. Provost Harrison also calls attention to the fact that the tract of forty

acres of ground owned by the University is entirely occupied by the buildings already erected or now under contract; and that more ground must be expected from the city of Philadelphia, or by private individual purchases, for other buildings yet required to complete the equipment of the institution. It is not a long time since we called the attention of the friends of Juniata to this same subject, asking that steps be taken at once for securing two or more squares of ground in close proximity to the present college site, for the extension of the work that presses itself upon the trustees for accomplishment. This cannot be long delayed, and should receive immediate attention. As rapidly as buildings have been erected they have been occupied, and so urgent has been the need that they become filled before they can be fully completed. This applies to every building yet erected, and becomes more marked with each new addition. In Oneida Hall the students of the present session crowded the workmen into close and still closer quarters, and even at this writing the sound of the workmens' tools is heard as they proceed with their work.

When the space for buildings, on the present plot is all filled where is to be the outlet? Shall the work of Juniata cease, and be hemmed within the attained limits, because there is no room for extension and additions to accomodate new departments, and to enlarge the equipments of those already established? Surely not. Then what is to be done? The question is easily answered. Let every individual church of the Brethern in the territory from which the college draws its patronage organize, at once, a plan to purchase one or more lots to be deeded to Juniata College as the gift of that church. Two squares of sixteen lots each are needed

now, and two more squares later on. Not one of the churches would miss the cost of the gift, and it would be a lasting monument to the generosity of the donors, an aid to the work, a blessing to mankind, and would advance the cause of pure christianity in the world.

A JUNIATA SONG

CARMAN C. JOHNSON.

Sung to the tune of the German national hymn, "The Watch on the Rhine."

I

Rebounding thunders shake the North,
 Aeolus drives his chargers forth,
 The lightnings flash from pole to pole,
 Behold she comes—the muse has come!

First Chorus.

Hail spirit bold that comes a-night,
 To guide us in our upward flight!
 We wait upon thy word—oh soul of truth:
 Inspire, enlighten us, thy hopeful youth.

II

The muse of learning bids us raise
 A song to Juniata's praise;
 To her the shrine to which we roam,
 To her the quiet school and home.

Second Chorus.

Hail mountain land, rocks, woods, and rills!
 Hail skies that bend to meet the hills!
 May thy eternity for'er be thrilled
 With voice and song from the school we build!

III

Thy soul doth breathe of sympathy,
 As 'twould embrace humanity;
 The spirit of the patriot sire
 Claims kindred here with holy fire.

Third Chorus.

Resound ye walls of Normal old,
 How Juniata's birth is told.
 Repeat the story of her student role—
 In answer comes Aye, Aye from those who've
 reached the goal.

IV

Past, present, future sing to thee,
 United chorus full and free.
 Oh, thou on high who heareth prayer,
 Record our loyal promise there.

Fourth Chorus.

In study room, and face to face,
 With those who set our learnings pace,
 In life's dark hour, or bright, we'll ever be
 True to thy always true nobility.

HISTORY IN WORDS

D. C. REBER.

Language is the oldest history given by human agency. Our library shelves bend with the burden of records placed upon them. Museums are filled with rare specimens of ancient documents. Still more durable and antique than all these, are the carvings on monuments and pyramids. Not content with the facts concerning the by-gone centuries gleaned from these sources, the antiquarian has unearthed cities, ransacked every nook accessible to him in search of the record of primitive ages.

But linguistics is a source that has been overlooked in this diligent quest for the history of the past. Language is a better vehicle to convey to us the past than documents, inscriptions, or books. Records may be spurious, or erroneous; language in itself never deceives. This is indeed strange, remembering that language appeals to our ears largely, and changes continually.

The geologist, with hammer and microscope, is enabled to gain information concerning periods of time that antedate human existence. This is the record as interpreted from the footprints of the Creator. As there are strata of rocks, so there are similar deposits in language. As the earth has undergone upheavals and subsidences, so revolutions and religious conflicts have impressed themselves upon language.

The linguist, as the geologist, must begin his work at the top strata. This he finds to be the English language. His tools are the dictionary and the various works on language. Prof. Max Müller, of the University of Oxford, and Prof. W. D. Whitney, of Yale College, have given us the best of these invaluable helps. The following are the elements

or strata that underlie our mother tongue: the French and the Latin, in great abundance; then the strata of Norman-French, Danish, Low German, Anglo-Saxon, Latin, and Celtic words; beneath these, deposits of the Greek, the Iran or Persian, and the Indic or Sanskrit language. The Sanskrit, the ancient original language of India, was the original language of the earth. These languages compose the Indo-European or Aryan family of languages. It is true that there are other families of languages such as the Semitic (of which the Hebrew is the most important branch), the Tartaric, the Hamitic and the American. Besides these great families, there are several isolated languages which can not as yet be classified. But these are unimportant to the student of the history of the English tongue.

What is in a name? Much interesting information, history, and beautiful meaning is couched in many of the words that pass over our lips from day to day. By the study of words, we become acquainted with the most interesting facts entering into the inner life of a people, not attainable from other sources. Rich treasures of historic information lie buried in single words. The English language was born on the island of Great Britain. To understand more fully this discussion, a few facts in English history must now be mentioned. Many centuries before the Christian era, the Celts, a nomadic class of people, were driven westerly by the Teutons, across Europe, until they reached the Atlantic coast. They settled in Spain, Gaul, Britain, and adjacent islands. The Celts came to the island, now called Great Britain, about 500 B. C. This people occupied the island at the time of Cæsar's first invasion in 55 B. C. One trace of the Celtic race, that remains, is found in some geographical names.

These are names of hills and streams such as Malvern Hill and Avon (the water).

The island was under the rule of the Romans for nearly five centuries. They abandoned it in A. D. 426. The Romans had merely military possession of the island. They did not latinize Britain as they did Spain and France. Hence the Romans left only a few names to indicate their occupation of that land. The word Chester (a corruption of *castra*, a camp) occurs in names of places, as Leicester, Worcester, Dorchester, Colchester, West Chester, Winchester, and Chichester. These names, therefore, indicate that these places were fortified camps, walled towns, and military stations of the Romans, to which the natives resorted to traffic. These places became the nuclei of towns, such as Manchester, Gloucester, Dorchester, Rochester, Lancaster, etc., that appear on the modern map of the island.

In A. D. 451, the Saxons invaded the island. The Saxons were a branch of the Teutonic race. They came from the shores of the Baltic Sea, and the Rhine country. These with the Angles and Jutes settled in Britain. That part occupied by the Angles was successively called Angle Land, Engleland, and Eng-land. The latter name was later applied to the entire island.

The Anglo-Saxons, a name compounded from the union of the two most powerful tribes, came to the island to make it their permanent abode. Consequently, they endeavored to exterminate the native Celts. The Celts were almost exterminated, the few surviving ones taking refuge in the inaccessible mountains of Wales. This remnant constitutes the Welsh of the day.

With the destruction of the native Britains, the almost entire annihilation of

the original language of the island resulted. Among the common names, only thirty-two (according to Latham) are still retained in our language. In this number are such words as *basket*, *button*, *bran*, *kiln*, *funeral*, *gown*, *wire*, *rail*, *soldier*, and *size*.

The Saxons have left the names for the political divisions of the southern part of England. Essex is derived from the East Saxons; Sussex, from the South Saxons; Middlesex, from the Middle Saxons. The Angles have left the names of Norfolk (the North folk) and Suffolk (the South folk).

The Anglo-Saxon language forms the broad basis of the English language. It is, in the main, the same as that spoken by Hengist and Horsa, the two brothers who were the leaders of the Saxons, though it has received large additions from other sources. About three-fifths of the words of our language are Anglo-Saxon in their origin, although about nine-tenths of the words on the ordinary printed page are Anglo-Saxon words.

These words are noted for their shortness. The articles, all the pronouns, and most of the adverbs, prepositions, and conjunctions are derived from the Anglo-Saxon and are used most frequently. Most of the names of natural things, such as *sun*, *fire*, *water*, *moon*, and *stars*, are Saxon. The words of our earliest childhood—*mother*, *father*, *brother*, *sister*, *house*, *roof*, *home*, *hearth*, *bread*, *hay*, *wheat*, *plow*, *barn*—are all from the same language. Three of the seasons,—*spring*, *summer*, and *winter*—are Anglo-Saxon, *autumn* coming from the Latin *augeo* which means 'to increase, to furnish abundantly.' This name was used from the first and is found in Chaucer. The name is very appropriate for the season of produce.

Anglo-Saxon words are all easily

understood. Hence they are used by both old and young, good and bad, in every-day life. It has been truly said that we eat and drink, talk and laugh, come and go, get and give, love and hate, kill and make alive, buy and sell, and ask help neither of Roman nor Greek, Frenchman nor Spaniard.

The Saxons were invaded by the Danes during the ninth and tenth centuries. This event has not produced any serious changes in their language. The Danes, however, left a number of proper names on the part of England north of London. These may be recognized by the termination "by" (an abode or town). Names like Derby, Rugby, Appleby, Selby, and Whitby dot the eastern part of the island.

(To be continued.)

EDGAR ALLAN POE

ELVA KATHARINE SHOCKEY.

Where among the Sons of America can you find a genius of a higher order? Where can you find a more harshly criticised, cruelly judged, and unappreciated character? His father quitted law to satisfy a mad passion for a beautiful English actress, resulting in his own going on the stage. The exertions of such a dissipated life proved fatal to the young couple. They both died within a few weeks of each other, leaving three children utterly unprovided for. A wealthy merchant, Mr. Allan of Richmond, Va., struck by the beauty and spirited intellect of Edgar Poe, adopted the child. Everything that wealth or position could afford—all save the watchful care and tender love of a mother, was lavished upon him. This passionate, affectionate, and sensitive child was fed with everything that would help to drag him to destruction. Ah, could his tender young life have been shaped by a mother's

guiding hand, the fickle world, instead of trampling him under foot, would have been proud to bow to this poetic Hercules. Mr. Allen, with his wife, took Poe to England. They spent several years abroad, meanwhile their adopted son was receiving instructions at a quaint old school in the suburbs of London. The rules were very rigid. The students saw outside of the huge wall that encircled the grounds only once in two weeks. 'Twas here this tender-spirited lad obtained some of his highest and best traits of character. Thoughts were instilled into his youthful mind while here that made the goodness shine and blaze above the ill-fed passions of his impulsive nature.

After returning to America, Poe attended the University of Va., from which he was obliged to withdraw because of the embarrassing condition of his godfather's finances. A cadetship at West Point was secured for him. He soon learned that his tastes did not lie in that direction, so he purposely neglected his duties that he might be expelled. He was not, as some authors tell us, dismissed with disgrace. The college records speak well of him especially mentioning his literary ability. Soon after this Mr. Allan died leaving no part of his fortune for Poe with which to satisfy the love for luxuries that was planted in his life. Again he was thrown into the cold world in a more lamentable condition now than when his parents died. He had been led to believe that he would inherit money and position. All these coarser passions were encouraged to dominate and smother the grand and noble part of his nature. Thrown on his own resources, he immediately resorted to literary work. The first money he received was that obtained from prize poems for a Baltimore magazine. Afterwards he contributed to

New York and Philadelphia papers. His former mode of living was now too extravagant for his income. Poverty fastened her deadly clutches on him and helped to blight his life. His patient and sainted wife shared the stings of life with him. All that knew him say the affection and devotion of these ill-fated people were beautiful. Her deep love atoned for the absence of a mother's love, which he always felt keenly. His love for his wife was a sort of rapturous worship of the spirit of beauty which he felt was fading before his eyes. His only thought in the latter years of his wife's life was how he might ease the gratings of poverty for her and his mother-in-law. He would hover around his wife when she was ill with all the fond fear and tender anxiety of a mother for a child. Her slightest move or cough seemed to rend his heart. Even this treasure of his heart must be torn from him.

What did the world hold for him now! Listen to this announcement of his death in the *New York Tribune*.—"Edgar Allan Poe is dead. This announcement will startle many but few will be grieved by it." Was ever a more cruel sentence uttered? In his poem, "The Bells", he gives his own experience when he speaks of the people who "Feel a glory in so rolling on the human heart, a stone." We must remember too that the very organization of such a mind as that of Poe's, the very tension and tone of his exquisitely strung nerves, the passionate yearnings of his soul for the beautiful and true, utterly unfitted him for the rude jostlings with which he met in life. He dwelt in the uninhabited air—in the mysteries of old castles. He longed to grasp the power of the mind that moved the stars, to bask in the soft, sweet glow of dreams of the spiritual. His fine, deli-

cate soul seemed to soar and overflow with spiritual beauty, feeling the flap of the angel's wings upon his heart, fanning it into a burning fire that revealed what his soul felt while it reveled in declining luxury in a world beyond.

This being, the embodiment of almost divine sensations, was left alone on life's beach to be snatched up by its seething, restless waters, to be fondled and pillowed on her uncertain bosom, only to be hurled into the yawning abyss beneath, and dashed against the sharp perilous rocks of poverty, criticism, and wretchedness. There he sinks, hearing the mighty waves, as they hurl their white surf into the air, laugh at the awful crime they have committed. Through the deep, low moans of the winds he hears in a rough choky whisper, "oblivion." Ah! who dare say aught against him with whom the fates have dealt so harshly?

NOTES AND PERSONALS

Edythe E. Dopp came down from Petersburg on April 8th to hear Col. Bain's lecture and to visit her Juniata friends.

Mr. Anson Harsbarger, of Saxton, once a student here, took time to forget business cares, and spent a day on college hill recently.

The walls of Juniata resounded with the voice of F. A. Whittaker, '97, in an oration on "Mountains," on the evening of March 18th. A sister of Lolita Borst gave a recitation on the same evening.

Professor and Mrs. Haines have moved from their rooms in the college to a very home-like home on Mifflin street, where it is their pleasure to entertain their many friends. We miss them in Juniata's walls.

Henry R. Gibbel, '88, renews his subscription to the ECHO and throws in a few kind words. We notice on the envelope which he uses that he is secretary of the Agricultural Fire Insurance Company, of Lititz, Lancaster county. J. A. Zook, '97, in renewing his subscription, writes from the dormitories of the University of Pennsylvania, where he is pursuing a course in medicine.

Gertrude, daughter of Captain D. R. P. and Lizzie M. Neely, formerly of Huntingdon, died at the home of her parents in Washington, D. C., on Friday morning, February 18th. Students of Juniata will recognize this name, for Miss Neely was a member of the class of '89; and it is with sadness that we announce her death. The Alumni Association together with the Faculty has presented a memorial to the family of the deceased; and the ECHO wishes to join them in an expression of sympathy.

We recognized our "fellow upon the benches" when Cloyd Landis Winey, '94, came into Juniata and surprised and pleased his friends by a short visit on March 21st. There was the same jovial, earnest, kindhearted Cloyd of yore. Since his graduation he has been in the employ of the Pennsylvania Railroad Company at Pittsburg; and, by his strict attention to duty, he certainly merits the promotions he has received. He is now clerk to the Assistant Engineer of the Penn'a R. R. Co., Room 6, Pittsburg Union Station. He will be glad to greet and entertain any of his friends who happen into the "Smoky City." Come again, Cloyd.

We cannot well resist the inclination to quote from a letter recently received by one of the faculty, from a former student who now resides in Kentucky.

He says: "I asked for and received a catalogue of the college a few weeks ago. This was done in the interests of my brother. I was a student in the college some ten years ago, as you may remember, and others of the faculty. I have always recognized a peculiar benefit from my training there. I have ever been grateful and shall be. I could not ask more than that my brother get the same kind and personal attention that I did." Some things speak for themselves: this is one of them.

We hear from Lena Mohler, '95, who is teaching a long term near West Chester, Pennsylvania, that she expects to stop for Commencement on her way home to Ohio. Jennie Brumbaugh, '96, is just finishing a term of school near her home in Ohio. She will not attend commencement, but her letter is brim full of enthusiasm and devotion for the *Alma Mater*. Mary W. Johnston, student of spring '96, has spent a happy winter among her pupils at Graysville, Pa. She voices the sentiment of many when she calls the profession of teaching a noble one, and remembers Juniata with gratitude, for much of the spirit which she is able to put into her work.

We have been having some "really weather" on the hill. Surrounded by mountains, the place is subject to extremes of change, presenting some striking contrasts. Occasionally we do have one of those mild, soft, balmy, lethargic, dreamy, sleepy days of which lazy people sing, and on which good is blown to nobody because there is not even the slightest breeze—deliver us from many such—but generally there is life in the atmosphere, wind and rain, snow and sleet, sunshine and shadow, roaring of the mountains, tossing of the tree-tops, shooting of meteors, and dissipation of the

fog. These are the climatic conditions which arouse vigor in the student and call forth brilliancy of mental power. Blow on, ye winds, this is the land of activity.

New term, Spring Term! Would you old students like to look in on the school now! Well, imagine the chapel full even to the farthest front seat and more coming, the dining rooms so crowded that they are anxiously awaiting only the fulness of time until they shall be permitted to surrender in favor of the spacious hall which is being furnished with tables and chairs to-day. These are points from which a conclusion is not far to seek. The school is larger than ever before, larger even than was hoped for even by the most enthusiastic. Besides the large number of seniors, juniors, and preparatory students there are nineteen graduate-students here doing college work, besides several graduates from other schools who have entered the college course.

Colonel Bain certainly filled every possible expectation in his lecture, "The New Woman and The Old Man." The chapel was well filled on the evening of April 8th when Professor Haines, President of the College Lecture Bureau, introduced the College Quartet, which, after singing, "Down in The Licensed Saloon," much to the delight of all, was recalled and sang "Nellie was a Lady." The popular lecturer was then presented; and for more than an hour he held his audience in his own power by the magnetism of his person, the free flow of his language, the chastity of his thought, the eloquence of his periods, and the common sense of his argument. As Professor Swigart said, no one can hear Colonel Bain without going out wishing that he were better. The Bureau has

now firmly established itself as a permanency; and next year the coming student will have a little lecture fund laid away in the corner of his bank, for no one can miss these rare treats and call himself a full-fledged schoolman.

The recital given by the pupils in instrumental music at the close of last term marks another step forward in the development of that department and in the broadening tendency of the school. In this entertainment every student of the key-board, no matter if she had taken only a term of lessons, was required to render some selection; thus the evening's exercises furnished not only an abundance of entertainment, but also opportunities for wearing off that timidity with which amateur players appear before an audience. To watch the finger play and the pose of the pianist is certainly a study. Now you are delighted by the seemingly careless, almost reckless, manner of the performer as with tripping touch she bounds lightly over the keys; then you are moved to admiration by the successive cadences and the studied pauses of one who has lost herself in the composition before her; and now the soul begins to glide along the mystic paths of other years or comes to the point of sublimity as the musician wanders over the notes of a dreamy sonata and plays one's spirit into reflection and silence. It reminds one of the key-board of life: all depends upon the manner in which we strike the chords of human nature, whether our life's compositions shall be those of harmony or those of confusion. We hail with gladness the dawning of this day of interest in instrumental music; for it is an indication of appreciation for those refining influences without which one's education is incomplete. No feature of Juniata has come out more pronouncedly

during the current year than this. At present there are thirty young people on Miss McVey's list of earnest workers; and only yesterday a new piano was brought into the chapel.

Listen to a re-echo of the ECHO: "DEAR EDITOR,—The college paper is like a pleasant breeze wafted from the memorable hills of Huntingdon; my monthly reading is not complete without it." This is a rebound at long range, too, for it comes from Washington county, Maryland. There is no higher pleasure that can come to one than the feeling that he has been able, by some little word or deed, to reach the inner life of a fellow-being with helpfulness; and may we say that the ECHO has no other or higher purpose than to touch its readers with inspiring sentiment and noble thought. In the accomplishment of this aim our friends can be greatly instrumental. Primarily, the paper attempts to be true to its name in standing as a sort of medium by which the real tone of the college-circle life is reflected: the more complex, the more varied, and the more interesting this life becomes, the more complex, the more varied, and the more interesting the paper must become. Secondly, the paper attempts to suggest lines of thought which may be new and perhaps somewhat in advance of old sources. In this, we hope to strike a happy medium, allowing only such things to occupy our columns which will bear the test of investigation. Thus, while we are proud to be counted among the students and friends of Juniata, we are not satisfied with our present attainments. Let Juniatians keep in close touch with one another: "strong-siding" champions are especially useful as the friends who shall help us at our need; and together may we all advance toward those lofty ideals which are held up before us so constantly.

RELIGIOUS

KENTON B. MOOMAW.

A well cultivated mind and a cunning hand are the instruments with which every heart filled with love should be equipped.

Conscience is the link that unites power and duty. That education which gives a distaste for labor and duty should not be called education but perversion.

Moral and spiritual training gives and directs motive power: intellectual training furnishes the instruments of execution. The education of the heart makes the man, the education of the intellect equips him.

To cultivate the intellect without developing the conscience is like putting a sharpened sword into the hands of a deadly enemy. For the welfare of a people, misguided power is more detrimental than no power at all.

The products of science, inventions, and the knowledge of material forces, can be but detrimental to the highest interests of humanity until used by consecrated hands. The key to the social problem of to day is in the hands of the christian institutions. Knowledge vitalized with the life that Christ gives will guide to the rectification of the wrongs and misconceptions of society.

William Howe, one of Juniata's sons, who is using his time, energy, and cultivated powers for the advancement of the kingdom of our God, paid the old home and friends a visit and preached for us on March 6th. Mr. Howe has done much acceptable work as a teacher but was called a few years ago to the work of the ministry, to which he has devoted himself almost uninterruptedly since. His simple, plain, fresh, earnest, trustful sermons

given to us here attest the quality of the work he is doing.

When considering the question, where shall I send my son or daughter to school, the first consideration should be of those things which most vitally effect the child's welfare, the moral and religious influences of the school. In fact it does seem that one's decision should be made almost entirely on this point, when we consider the importance of this part of the equipment for life. An improper education is worse than none at all. Nothing is of real value in the world for the world's good until seasoned with christianity.

I plead for christian education—an education in the principles of christianity along with all other branches of useful knowledge, all under the insinuating influence of vital christianity. The millenium will dawn with the day in which no parent will send a son or a daughter into the arena of life without a thorough christian training. Then there will be no statutes but the statute of the heart. The higher a people are morally, the fewer laws are needed; and when there is perfect law and order in the heart of a nation, no laws are needed on its statute books.

One cannot breathe the atmosphere of Juniata long until he is impressed with the fact that its vital element is communion with God. Seasons of this soul-feasting come with regularity and oftener than the meals for the support of our bodies. God is recognized as the director of the affairs of men, having all things at his command. His guidance and direction for each and all is sought each day. Not only those who are here are subjects of prayer, but every one who has come under the parental roof is borne before

the Father of mercies on the wings of prayer. As the fond wishes of the parents follow the wanderings of the child, so the interest of Juniata follows every one that has been adopted into her family. And we feel that in the hearts of a thousand there burns on the altar of love the sacred fire kindled at the parental altar. Here the individual is fully equipped for the voyage of life; and it is not forgotten that the success of the voyage depends most upon the chart and compass. In Juniata's life, prayer is the great power. With faith it opens the storehouse of God's blessings to her people. She believes there is a power in prayer.

LITERARY SOCIETY NOTES

WAHNEETA

E. S. FAHRNEY, Correspondent.

Died,

Thursday, March 24, 1898,

The Winter Term,

Aged 11 weeks and 3 days.

Time rolls his ceaseless course. The term before
Which brought so much of happiness to me,
And stored my marvelling mind with teachers'
lore,

How soon 'twas blotted from the things that
be!

However much we may mourn the loss of the departed term, we dare linger only long enough to drop a flower in loving gratitude upon its tomb, and then direct our energies to meet the requirements of the new term, for it is the present with which we have to deal. May we so work each day that when this, the last term of the year is completed, we shall have received in return for the time spent, its full equivalent in all the benefits which college life can give!

Oneida Hall! That is the name which, at Prof. Swigart's suggestion, has been

given to the building newly erected for the ladies. It received this appellation partly in honor of a neighboring township and valley by that name, and partly because the street on which it stands is called Oneida street; but most of all, it was named in honor of a famous tribe of Indians that long ago hunted over these hills and valleys. The structure is very nearly completed, and most of the rooms on the second floor are already occupied. But the occupants have revolutionized methods of house keeping, lately. When they were obliged to vacate the old quarters to make room for the new students, they had the supreme pleasure of sleeping in beds without springs, of "hanging their clothes on the floor" as one expressed it, of preparing their lessons on their laps, and even of sitting on the floor while preparing them, for they wanted no such out-of-date articles as bed-springs, wardrobes, tables, and chairs. It was glorious fun—at first. But the continuance of this state of affairs is causing matters to be seen in a different light. Wahneeta sisters who are out battling with the world, I am sure any old broken mirrors which you may have cast aside would be very acceptable to the ladies of Oneida Hall until the new ones arrive. It is a chance to do a little real missionary work.

A movement is on foot whereby every member of the Wahneeta Society in attendance here has agreed to contribute either a book or its equivalent in money toward increasing the society library. The committee appointed to receive these contributions has been quite active, and gives a glowing account of its success thus far. In all its solicitations, it has encountered not a single lowered eyebrow, nor puckering of the face of any kind; but each and every person approached displayed a willingness and

eagerness to give his share. This speaks in the highest terms for the Wahneeta Society. May it so continue.

Unfortunately, the Wahneeta Society has not yet had a private meeting (April 8th), and so it is not known exactly how large a number of applicants is awaiting initiation. But judging from the eagerness with which the new students grasped at our cards and signed them on that memorable Monday evening, the prospects are that all the candidates cannot be received in one day.

The following program was rendered at the public meeting on Friday evening, April 1st: Music (general); Address of Welcome, Robert Watson; Chorus by the choir; Oration, "Monuments of Victory," John Glazier; Recitation, Mabel Snavelly; Collateral Discussion: 1st speaker, K. B. Moomaw, 2nd speaker, Carman C. Johnson; Wahneeta Quiver by the editor, Miss Fuller; Music (general.)

ORIENTAL

BESSIE ROHRER. Correspondent.

This school term opened with an unusual amount of zeal among the members of both societies. We were well rewarded for our efforts and were glad to welcome so many new members. We hope we can give a great amount of help to our new brother and sister Orientals, and also hope to give entertainment to the members of the Wahneeta.

At our first meeting of the term the following programme was given: Glee, by Choir; Discussion, Society Work, L. H. Hinkle; Recitation, "Leadville Jim," Miss Nellie Cox; Instrumental Trio, Miss McVey, Mrs. Lyon, Miss Rohrer; Debate, Resolved, That the United States should declare war against Spain on account of her conduct towards Cuba and the United States, Affirmative, I. R. Beery,

Negative, James Widdowson; Vocal Duet, Book brothers; Oriental Star by Editor, Mrs. J. A. Myers; Anthem, Choir; Oration, "Like to Like," W. L. Shafer. Upon motion, the Book brothers were asked to sing again for us. The motion was passed unanimously. The society was then favored with another selection.

NEW TESTAMENT SCRIPTURE STUDY OUTLINES

THE VISIT OF THE MAGI.—Matt. 2: 1-12.

In chapter 1: 18-25 a record of the birth of Jesus is given; and in chapter 2: 1-12 the Evangelist adds an incident connected with his infancy viz, the visit of the Magi. Note what is said about them. 1st. They came from the East, which means from the same region beyond the Euphrates. This statement is significant because it shows that God gave intimations of the coming of his Son into the world, to the Gentiles. To the Jews he revealed it plainly through prophecy. Tacitus and Josephus tell us that in the region whence the Magi came there was at this time the expectation of a coming King in Judea. Their ideas as to the character of this King were doubtless very vague, but God prepared a way by which they were led to the clearer light. A star appeared; whether it was a natural appearance as accounted for by the great astronomer Kepler, or whether it was supernatural, is uncertain, but as these people believed that any unusual phenomenon in the heavens was the sign of some remarkable event on earth, it is likely they connected with this star the expectation mentioned by the historians, and were led westward to see if it had been fulfilled. 2nd. These eastern visitors are called wise men, because they belonged to the learned class and were the repositories of science, philosophy,

and medical skill. But there is another sense in which they were wise. It is true wisdom to follow the intimations and leadings of God. The learned among the Jews, in the clear light of prophecy, rejected the Christ. The learned Gentiles, in a very limited and obscure light, receive him and enjoy the blessings of his salvation. 3rd. The wise men were led to Jerusalem. Why not direct to Bethlehem? Because the inquiry of the Magi brought the birth of Jesus to the notice of Herod and the learned of the Jewish nation. The angel of the Lord had announced it to the Shepherds but it was reserved for the Magi to bring the great event to the notice of the principal Jews in the very centre of Judaism. How this was done is shown in verse 4. Verse 2 contains: 1st. The inquiry of the wise men, and the language used—"the King of the Jews"—shows their knowledge of this King. They knew he was not a king of the Gentiles nor a king of the nations, but specifically a King of the Jews. 2nd. The reason of their coming is given—to *worship him*. Why should Gentile philosophers and astronomers desire to worship or do homage to a Jewish King? May we not conclude that their conceptions of his kingship were beyond that of a temporal prince? God gives men keen insight of himself that they may work out his purposes. Verse 3 shows two things: 1st. The effect the *Magi's* inquiry had on Herod—"he was troubled." Why? Because he feared a rival king. This fear may have been intensified by the way in which he obtained the Kingdom—by craft, crime, and bloodshed. 2nd. How the people were affected—"all Jerusalem with him." This does not mean that the people were so in sympathy with their King that they were troubled, but they feared the outbreaks

of his passion. (Read "In the Times of Jesus", pages 77-80.) Verse 4 teaches three things: 1st. That Herod knew the source of information in reference to the report of the Magi—the sacred writings were called for. 2nd. His faith in the prophecies is shown. The fact that he called for the interpreters of the prophecies shows that he really believed that the prophesied King might be at hand. 3rd. The chief priests and scribes were correct in their interpretation as is shown in verses 5 and 6. This prophecy is found in Mica. 5: 2, and both the place of the birth and the character of the Messiah are clearly set forth. It will be observed that there is some difference between the passage quoted by the Sanhedrim and that found in Mica. The main point, however, is retained—the place of his birth. Verse 7 states that Herod called the wise men privately, the object of which was to find out the time when Jesus was born. Nor was this investigation made indifferently. He "learned of them carefully", (R. V.) The spirit that prompted this careful investigation is shown in verse 16. Verse 8 shows: 1st. That Herod having found out the time and place when Jesus would be born was anxious that the Magi might actually see him and bring him word. Jealousy makes men persevering and precise in their investigations; it proceeds not in uncertainties. 2nd. We see the deception of Herod. He pretended that he wanted to worship Jesus when his purpose was to destroy him. Further, he used religion as a cloak to hide his deception. Verse 9 shows: 1st. That the Magi departed fully intending to return again according to the request of Herod. 2nd. That when God undertakes a work he never stops until it is completed—he kept the star moving until it stood over the young child. 3rd. That God will

guide those who are disposed to find the Saviour. Even if the light should be withdrawn it will appear again, and direct us in the way to Jesus. Verse 10 expresses the joy they had when they found the Saviour. In verse 11 note two things: 1st. That when we find Jesus our first desire will be to honor him—"they worshipped him." 2nd. When we come to Jesus we should want to give him something. The wise men offered (R. V.) him gifts which was, according to eastern custom, considered of great importance when visiting or coming into the presence of a superior. So when we come to Christ it is of great importance that we make him an offering, and that, too, the best and most valuable.

TEXT EXAMINATION.

1. What is meant by coming from the East?
2. What does it show? (See notes.)
3. Was a king expected in the East?
4. How do you account for the appearance of the star?
5. Why were the eastern visitors called wise men?
6. In what sense were they wise?
7. How did the Jews have a better opportunity to know Christ than the Gentiles?
8. Why did the Magi go to Jerusalem instead of Bethlehem?
9. To what class of the Jews did the Magi make known the birth of Jesus?
10. What shows the wise men's knowledge of the new King? (v. 2.)
11. Why should Gentile philosophers do damage to a Jewish King?
12. What may have intensified Herod's fear?
13. Why did the people fear? (v. 3.)
14. Where did Herod go for information in reference to the report of the Magi?

15. What does his call to the interpreters of the prophecy show?

16. Why did Herod call the the wise men privately?

17. What was the prompting Spirit?

18. What is the meaning of "worship" as used in the text?

19. Give the practical lessons in verses 9, 10, and 11.

J. B. BRUMBAUGH.

OLD TESTAMENT SCRIPTURE OUTLINES

HOSEA,—Continued.

DIVISIONS OF THE BOOK.

The book of Hosea falls into two parts: (1) ch. 1-3 belonging to the latter part of the reign of Jeroboam II; (2) ch. 4-14 belonging to the period of the kings following. In this first division of the book, Hosea has done one of two things. He has told us either very much, or very little about his private and home life. Which of the two things, in our individual judgment, he has done will depend entirely upon our interpretation of the first three chapters of the book. If these first chapters are literal history, as some claim them to be, he certainly has told us much of his domestic affairs. If, on the other hand, these chapters be given a figurative or allegorical interpretation, as is so maintained by many excellent scholars and critics, he has told us very little of his life. Whichever view we take, the main features and teaching of the book are not destroyed, viz.; Hosea's conception of love as the bond uniting Jehovah and Israel (Hos. 3: 1; 9: 15; 11: 1, 4; 14: 4) as well as individual Israelites with one another (6, 6).

To say there are no difficulties in arriving at a solution and in forming a conclusion on these first three chapters of the book of Hosea would be sheer folly.

Suppose we say that we take a literal interpretation, and accept these three chapters as true history. What shall we say when asked—why would God ask Hosea to take a wife of such a character as Gomer, as shown in Chs. 1, 2, and 3-1? Was Gomer not a pure woman when Hosea married her? Again, if the whole picture is to represent God's love to Israel, what of this question, viz., did not God at first love a pure people and were they not as God's chosen people started rightly and directed correctly? If we deny this fact we must conclude that God was in league with Satan, which we know could not have been. We should, it seems to me, favor a literal interpretation of scripture when such interpretation is at all reasonable and possible. In the case under consideration we believe a literal interpretation possible, at the same time we do not wish to criticise those to whose minds an allegorical interpretation seems most reasonable.

"The struggle of Hosea's shame and grief when he found his wife unfaithful is altogether inconceivable unless his first love had been pure and full of trust in the purity of its object." *

As a further explanation I now quote from Book of the Twelve Prophets Vol. I, Expositors Bible, p. 238-9, "How then," the author asks, "are we to reconcile with this the statement of that command to take a wife of the character so frankly described?"

To Robertson Smith the interpretation is acknowledged as follows—When some years after his marriage, Hosea at last began to be aware of the character of her whom he had taken to his home, and while he still brooded upon it, God revealed to him why He who knoweth all things from the beginning had suffered His servant to marry such a woman; and

* Robertson Smith, Prophets of Israel.

Hosea, by a very natural anticipation, in which he is imitated by other prophets, pushed back his own knowledge of God's purpose to the date when that purpose began actually to be fulfilled, the day of his betrothal. This, though he was all unconscious of his fatal future, had been to Hosea the beginning of the word of the Lord. On that uncertain voyage he had sailed with sealed orders."

The two similar instances usually referred to are those recorded in Isaiah 6 and Jer. 32:8. In Isaiah 6 it is thought that not only are the things recorded which occurred at his inaugural vision but this spelt out and emphasized by his experience since. In the passage in Jeremiah, the prophet tells us that he became convinced that the Lord spoke to him on a certain occasion only after a subsequent event proved this to be the case. Whatever may be our conception of this interpretation we must certainly see that it is in accord with our own lives and experiences. How many things come in our pathway through life which we, at the time, are not able to explain! Later we have been able to read them as the clear call of God to our souls. This seems true, both of those things which bring gladness and joy into our lives and of those things which bring sorrow and sadness. This first part of the book, viz, ch. 1-3, contains three sections. 1-2, 1; 2, 2-23; ch. 3. This first section represents Israel in a symbolic manner as unfaithful to Jehovah, also the consequence of this unfaithfulness. The prophet gives three symbolic names to the three sons born by the unchaste wife Gomer.

QUESTIONS ON HOSEA.

1. Into what two parts does the book of Hosea fall?
2. What is your view of the first three chapters of Hosea?

3. Give reasons for a literal interpretation. State some difficulties.

4. Give reasons for an allegorical interpretation.

5. If you accept a literal interpretation, give similar instances in Scripture, viz., Isaiah 6, and Jeremiah 32:8.

6. What three sections does the first part of the book contain?

AMOS H. HAINES.

THOUGHTS FROM RUSKIN

Education brings you men—they are your money's worth.

No teacher can promote the cause of education unless he knows the conditions of life for which he is preparing his pupil.

It is physically impossible for a well-educated, intellectual, or brave man to make money the chief object of his thoughts.

Thus all real joy and power of progress in humanity depends upon finding something to reverence, and all the baseness and misery of humanity begin in a habit of disdain.

You do not learn that you may live, you live that you may learn; no nation has ever made its bread either by its great arts or its great wisdom. Education is not a profitable business, but a costly one. It is a grand mistake to think of education as a means of livelihood.

It is just because you never fulfil a single, downright principle of The Book, that you are so careful for its credit: and just because you don't care to obey its whole words that you are so careful about the letters of them. The Bible tells you to dress plainly, and you are mad for finery; the Bible tells you to have pity on the poor and you disdain them.

JUNIATA COLLEGE,

HUNTINGDON, PENNSYLVANIA.

LOCATION. In the beautiful Juniata Valley is situated the historic old town of Huntingdon, well suited for a school town because offering safer and better conditions of living than are possible in larger towns and cities. Huntingdon has the modern conveniences of telegraph, telephone, electric lights, and water works; and is very accessible from all parts of the country because situated on the main line of the Pennsylvania Railroad. The healthfulness and beauty of the surroundings contribute much to the pleasure of student life at Juniata.

BUILDINGS AND EQUIPMENT. The first building on the college campus was erected in 1878 and '79, and since that time there have been added Ladies' Hall, Students' Hall, the heating plant, and Library. The continual growth of the college has made necessary the new building which is now in course of erection. A very important part of this new structure will be the dining room, 40x75 feet, a large, airy room with open fire place, and whose windows will command a view of the town below and the surrounding mountains. Above the dining room will be two stories of ladies' dormitories of modern equipment. All the buildings are especially adapted to the purposes of the institution, affording excellent advantages in class rooms, laboratories and library, as well as providing a comfortable home for the students.

FACULTY. Juniata College has a large and able Faculty for an institution of its size and character. The reputation of the college is based upon what has been done under the direction of its professors. The classes are small, and the individual direction of trained instructors gives a better discipline than is to be gained at many other colleges. Especially this year has the Faculty been strengthened with a view of making every department represent a high standard of method and scholarship in the different lines of study.

COURSES OF STUDY. The college offers instruction in the following departments: Business, Music, Bible, Normal English, Seminary and Classical. Each department is thoroughly organized and offers advantages in its distinctive field of work. The Classical course is receiving special attention and the advance which has been made along this line is felt in all departments of the college.

AIM. The management of the college purposes to give a thorough, practical education under moral and Christian influences. This is to include all the elements of social and religious culture which tend to the development of true manhood and womanhood.

The Fall Term of 15 weeks begins Monday, September 12, 1898.
For catalogue and other information, address

I. HARVEY BRUMBAUGH,
HUNTINGDON, PA.

Juniata Echo

VOL. VII

HUNTINGDON, PA., MAY, 1898

No. 5

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The JUNIATA ECHO is published monthly, except in August and September.
Subscription price (ten numbers), 50 cents. Single numbers, 5 cents.
Entered at the Huntingdon, Pa. Post-Office as Second-class Matter.

EDITORIAL

TO BE happy is not only a privilege that we may enjoy, but it is a duty that we should perform—a privilege, that our own lives may be joyous; a duty, that we reflect that joy into the lives of others, and so make them happy. What a blessing it is to have a bright sunny face to turn upon us when we are among our friends or with our associates! A countenance wreathed in smiles is as a gift from God, and may guard a life from ruin, and save a soul from death; but a storm-cloud-wreathed face is as a shadow of death and may be the instigator of crime, and always brings unhappiness. With the sunny countenance one may hear the music of pleasant words which Solomon says are “like apples of gold in pictures of silver.”

THE CHARACTER of the ECHO has been determined after careful deliberation on the part of those who established it, and has been maintained by those who have been chosen to direct its cause. We do not wish to intimate, in the most remote way, that advice is lost, or suggestions will be discarded when of-

fered with a sincere desire to aid us in raising its standard and therefore increasing its usefulness. The school of which it is the faithful exponent was the outgrowth of a deeply impressed religious demand. It was conceived in prayer, nurtured in faith, and its growth stimulated by the watering of the tears of its founders. It was a religious conception, with the Bible as one of its most important text books, and placed in the curriculum as one of the branches of study at every session.

The necessity of maintaining this distinctive character for the college has not been questioned, and so we turn to those who feel to criticise the religious character of the ECHO, and ask the pertinent question, How can the high religious character of the college be maintained, with a less degree of religious spirit in the college paper? Everything that is good in this world, everything that is noble and counts for nobility of life, is the outgrowth of Christianity, of our faith in God, and loyalty to the principles of His son, our Savior—a pure Christianity! To these principles the ECHO is pledged. Maintaining them it will live and grow, or still maintaining them it

may decline and die, rather than abandon them. It cannot be too religious, but it stands to challenge into greater activity the purest religious life of every person coming under its influence.

Education, to be valuable, and available for the world's progress and the bettering of mankind must bear the stamp of the religion of Christ. Without this it lacks that beauty, that symmetry, that harmony which exalts the educated man and woman in the world and gives them influence with men and power with God. Why should we make the ECHO less religious and so lower its standard and degrade its character? The phenomenal growth of the school and the character of its work should set at rest any question that might arise in the minds of any in relation to the value of religious influence in education. Who would wish us to abandon the principles that have assured the past success, the present standing and future prospects of school and paper? We are not prepared to listen to any suggestion along that line, or make any changes of that character. Such a step would be too radical to be safe.

THE STUDY OF FRENCH AND GERMAN

FAYETTE A. MCKENZIE.

In the present movement away from the exclusive study of the classic languages and towards the study of the modern languages there is much room for thought. That the movement is essentially and altogether wrong no one can seriously or successfully claim. It is based upon facts of social consciousness and social tendencies that are too genuine and too far reaching to be disregarded. Nay more, those forces *cannot* be overlooked. The current of human thought ever flows, despite the efforts of those who have a better way.

The classicist argues with apparent force that the teaching is materialistic, thereby confusing in some degree the two ideas—material and practical. The movement does have a practical element. This is the age of the practical man, of the adaptation of the powers of man to the advantage of himself and his race. This is the age which takes cognizance of real facts, of that which is and that which probably will be, not of what was, nor of what, in a literary sense, ought to be. This is the age of the specialist. Specialization is the result of modern conditions, which have raised the point of intense competition even to the close of the college course, and which have compelled each man to concentrate his energies within narrow limits in order that he may attain a position beyond the reach of the ever advancing, ever engulfing waves of commonality. But above all this is the age of the majority. No longer are the educational moulds to be formed according to the needs of the favored few. It may have been right once to waste the time of the great majority for the sake of the benefits derived by the minority, but not now.

All claims to the contrary notwithstanding the study of Latin by the average man is a waste of time; he may gain a little, but he loses more. We know that only a very small proportion of those who study that language one, two, or three years, enter college. Those that do not, have a quickly fading knowledge of a complex syntax, a recollection that Cicero used the words "Conscript Fathers," and an impression that Cæsar once had a war with Ariovistus. Could the time, spent in this way, be counted, it would annually figure up an immense loss to the country. But even of those who take the ordinary college course, how few gain the mental and spiritual inspiration

that the classics are supposed to impart. Would not President Andrews's comment on Ovid apply to much of Latin reading? He says in the September *Cosmopolitan*: "The antiquarian and the devotee of the science and history of religion may have some use for a book like 'Ovid's *Metamorphoses*,' but the majority of us have none. On the contrary, we suffer net loss by every moment we devote to such reading." Would not half the time on the part of nine out of ten college graduates, devoted to the study of good translations, have given them a deeper knowledge of the thought of the ancients, a keener feeling for their ethical principles?

But, let no one imagine that this is an argument against the study of Latin and Greek by those who have opportunity and desire to continue the work until its advantages are attained. Those languages have their beauties of literary form and expression: they do, as a matter of etymology, aid in the precise use and appreciation of English. Such study does aid in the understanding of Biblical expression. Religion, however, in its essence, consists not in the fine shades of scriptural etymology, but rather in a living bond of intelligent interest, in the spirit of love which makes the whole world kin. Religion is in a vital sense practical. It should bind together ever more widely, and ever more closely, all people who can be mutually helpful.

This spirit of helpfulness, of sympathy with the problems of contemporary life, should and does draw us to the study of those languages—French and German—which to-day, together with our own, form the great treasury of the science and the art, the literature and the philosophy of the world. Within the covers of these three lie the forces which shall move the world for centuries to come.

Some people there are, who would

serenely sit and dream over the philosophical ideals of centuries ago, and grow cultured in peace so long as their own shaking political shelter held out above them. "Beautiful, beautiful" is their thought, as they peer through the darkness of present struggles to the fleecy evanescence of ancient speculation. To such it would be well could there come something of the spirit of the German workingmen, who watch the news stands (not for novels or works of imagination) and spend their scanty money for each latest treatise on political and economic subjects. Could they realize the spirit of the German who, forgetful of the unsubstantial glory of the Empire but conscious of present material needs, to an American student abroad dared to say, "Was geht mich der Kaiser an? Ich will Brot für meine Frau und meine Kinder," they would see a pre-eminent advantage in the study of modern languages, which now they do not see. The economic struggles of the Germans should attract our closest study even as ours are attracting them.

This, then, is the primary object of the study of the living languages, that we may broaden our minds and our interests, that we may learn to enter into the thoughts and feelings of other people and nations and thereby be enabled to act more in harmony with social forces, world-wide and time-enduring. We would embark our boat beyond the confluence of three rivers, which have been gathering volume and power for centuries to carry us onward toward the broad ocean of human unity.

"Believe me, the whole course and character of your friend's life is in your hands. What you would have them be they shall be, if you not only desire to have them so, but deserve to have them so."—*Ruskin*.

MOUNT OF TRANSFIGURATION.

A poem written by Elizabeth Dayhoof, for which she recently obtained a prize offered by a large publishing house.

O blessed Three who saw the Savior's glory,
Upon the mountain-top the voice didst hear
Of Him who called our Master "My Beloved,"
And strengthened Him to meet the future
drear.

Before Him lay the judgement hall and garden,
The jeering mob, the weak forsaking friend,
The agony, the kiss of the betrayer,
The cross of sin the Sinless One to rend.

Thou Holy One, Thine eyes divine and steady
fast
Through dazzling light the Father couldst
behold;
While human eyes were veiled in mortal darkness,
And finite minds grasped not the truth foretold.

Touch Thou our eyes with Thine all-healing
finger,
That we may see our Heavenly Father near;
And feel, as in sweet joy and peace we linger,
Good was it for us that we should be here.

O holy Mount to which we climb through
sorrow,
To meet a risen Lord in commune sweet;
Here gain we strength for each unknown tomorrow,
And leave our burdens at the Master's feet.

HISTORY IN WORDS

D. C. REBER.

(Continued from April Number.)

The integrity of the language was effected most of all by the Norman conquest, A. D. 1066. William the Conqueror, Duke of Normandy, invaded England, routed the Saxons in the battle of Hastings, and obtained the English throne. From this time on, the Normans became the ruling class.

The policy of the Normans was not to subjugate, like that of the Romans; neither was it to exterminate the native Britains, like that of the Saxons; but their policy was rather to keep them on the soil as a servile race. William,

accordingly, divided the island among his followers giving to each a portion of land and some of the Saxon population. In this way, the races became intermingled.

The Norman language was spoken by the ruling class which was greatly inferior in number to the Saxons, who, on the other hand, composed the great body of the populace. So the two languages for a time existed side by side.

Norman laws and customs were introduced. Important offices in church and state were filled by Normans. Their language was spoken at court, in camp, and in parliament. True to history, we find that words of dignity, state, and honor, as *sovereign*, *sceptre*, *throne*, *castle*, *count*, *countess*, *duke*, *prince*, *palace*, *homage*, *royalty*, and *realm* are of Norman origin. *Earl*, an exception to the above statement, is Scandinavian in its origin. Another notable exception is *king* which is from the Anglo-Saxon, *cyning* which means etymologically 'belonging to a tribe.' Similarly, names of luxuries, personal adornment, and names pertaining to the chase and chivalry are Norman. Among these may be mentioned such words as *page*, *squire*, *chivalry*, *adorn*, *garnish*.

Under the rule of the Normans was instituted the regulation called curfew. Curfew is from the Old French or Norman *couvre-feu* meaning 'cover-fire.' A bell rang at sunset in summer and at eight in the winter, which was the signal for putting out the lights and covering up the fires.

Surnames came in with the Normans. Previous to the conquest, an Englishman had but one name. The lack of a second or family name was looked upon by the Norman as a sign of low birth.

Only a few geographical names created by the Normans remain on the island. Such names as *Richmond* and *Beaumont*

show where they had built a castle or an abbey; or as *Montgomeryshire*, that they had held a district in Wales.

Who were these Normans? What language did they speak? Norman is a corruption of Northman who was an inhabitant of Scandinavia. The Northmen were unlettered pagans whose home was upon ships and whose life was devoted to warfare. They ravaged the more-civilized countries of Europe bordering on the coast, and obtained a province in France named Normandy. So the Normans, and the French who spoke the Roman or Latin language gradually intermarried; and the Norman-French language is a result of this union. This was the language which William the Conqueror tried to introduce into England. Though the Norman-French was mainly a Latin language, many Latin words were brought into our language. The mixed language resulting from the combining of the language of the Latin and Norman is our modern English.

The Saxon cultivated the soil. He was called a villain by his Norman master. Names of agricultural instruments, as *plow*, *rake*, *scythe*, *sickle*, *spade*, are Saxon words; so also the names of cereals and similar words, as *wheat*, *rye*, *oats*, *grass*, *flax*, *hay*, *straw*, and *weed*. Names of domestic animals when alive—*ox*, *steer*, *cow*—are Saxon because these animals were cared for by the hind or rustic. Strange to observe that when they were killed they were called *beef*, a Norman word. Similarly *calf* is Saxon, *veal* is Norman; *sheep* is Saxon, *mutton* is Norman; *swine* is Saxon, *pork* is Norman; *deer* is Saxon, *venison* is Norman; *fowl* is Saxon, *pullet* is Norman. *Bacon* is the only exception, perhaps since it was the only meat eaten by the hind. The Saxon ate at a *board*, but the Norman ate at a *table*.

The Saxons gradually intermarried with the Normans, and rose to an equality of social rights and position. As the race was elevated, their language, the Anglo-Saxon, took again its rightful position. And so where two words for the same thing occurred, one would likely be dropped. In this case, the Anglo-Saxon, being spoken by the masses, displaced the Norman which was the language of the few.

NOTES AND PERSONALS

Milton M. Bergey, '96, has spent the two years since his graduation in teaching in Berks county.

It has been wafted o'er the spring breezes that C. O. Beery, '96, is to be married in June. Congratulations later.

With its April number the *Philomathean Monthly*, of Bridgewater College, completed its second volume. It announces a change in editorial staff for the new volume.

Mrs. Nannie Coppock Flory and her husband, Prof. J. S. Flory, who had a long fight with typhoid fever during the last year, are now at their home in Bridgewater, Va., where the Professor is teaching.

We understand that Secretary Harvey of the College Y. M. C. A. of Pennsylvania, who inspired us with his presence a few days in January, intends to resume his studies in Bucknell College again next year.

On Sunday evening, April 24th, Dr. Brumbaugh surprised and pleased his boys and girls by quietly walking into Chapel and giving one of his fresh, inspiring sermons. This one was "Much More," Rom. 5: 9.

The *Teacher and Student* which has come this year has always had some good word from McPherson College. Likewise the *Bible Student* and *Pacific Herald* show a good work in Manchester College, and Lordsburg.

Ira B. Whitehead, '96, was seen about his *Alma Mater* from May 7th to 11th. The fact that he has had an invitation to return next year to his position as teacher in a school near Altoona indicates a successful year's work.

The students bore noble testimony to their interest in the cause of temperance by contributing liberally to the fund which is being raised to pay off the debt upon Willard Temple, the home of the Women's Christian Temperance Union of America. Let not the vile hands of the rum seller be laid upon that which has been consecrated to such a worthy reform movement.

Prof. James M. Neff, of Citronelle College, and Miss Esther Ennis were married April 14th. Although Prof. Neff has never been closely connected with Juniata, he has always been a loyal friend to our school. Citronelle College, which he has aided in founding, is growing into an influential institution in Southern Alabama. Students are enrolled from several states. The ECHO congratulates Prof. Neff and Citronelle.

Unfortunately the Senior class did not receive their theses themes until the beginning of the spring term. They are now hard at work getting all possible material for their topics. The Junior class promises to be larger than ever before. New students coming in almost daily from the beginning of the term have placed the number far above former records. The twenty-four classical students move steadily onward and begin to

feel that Holmes's expression "Old time is a liar" is only too true.

Mr. Knapp, secretary of the trades bureau of Philadelphia, gave an illustrated lecture on Mexico, in College Chapel, during the month. The method of observation which this careful student of industrial life pursued was certainly unique, and the pictures which he showed of our next-door neighbors and the remarks which he made upon them revealed many features of civilization or un-civilization almost too degrading to be conceived of. Mexico is surely out of tune with this western world; but in spite of all her archaism and former misrule, she is slowly emerging from the darkness. Better things are hoped of the next generation.

In the columns of "Notes and Personals" the editors are always pleased to publish items of general interest about Juniata and her former students and Alumni. Articles of specific interest will also find a place in the columns of our paper. Let us hear from you either by letter, note, or article. You are interested in others of whom you may hear nothing except through the columns of our paper. "Our" paper is what is meant; for the ECHO desires to throb with the life-blood—indeed, to be the life-blood—of Juniata and her faithful sons and daughters. News of a personal nature will be gladly welcomed and published. Others wonder about you. Let them hear from you.

Since the times of '94, Arbor Day has been a regular celebration upon the campus of College Hill. A maple, an elm, a maple, an ivy, and a birch successively mark the sacred spots which have been chosen by the Seniors of the several years, around which to cluster on tree-planting day for the purpose of marking

upon Juniata soil their existence as classes. This exercise is usually the first outward manifestation of united effort on the part of the class; and well does it serve a two-fold purpose, since it not only recognizes the truly American institution of forestry preservation but also identifies the graduating class as a unit and gives them a slight hint of Commencement times. The program this year was well up to the standard and showed some marked ability.

The musicale given under the direction of Professor Beery on the evening of April 16th was a success from many considerations. Much as might be said in praise of Professor Beery and his songsters, together with those who interspersed the program with choice selections upon the piano, we desist from further comment and speak of the marked growth in song spirit which is noticeable in the school and of the appreciation with which a Juniata audience listens to an exclusively musical program. There has not been any legislation or any speech-making along this line, but the constant and quiet endeavor to render only selections of merit has ruled out much of that inferior music which is commonly given to the public; and now that we have this better grade of music, our audiences do not seem satisfied with anything else. The highly cultivated musical taste is a rare attainment, but we feel that it is being attained among us.

One is certainly tempted to give a full length portrait of Doctor M. G. Brumbaugh as he goes about his varied and prodigious labors, but we present only a few snap shots this time: Just out, a "Natural Advanced Geography" Redway and Hinman, American Book Company, with a Pennsylvania Supplement by Doctor M. G. Brumbaugh. "Stories of

Pennsylvania" is in its third edition, having been five months on the market. The famous "Gift of a Race" Day at Manheim, Pa., is set for June 11th. Dr. Brumbaugh is orator for the day. The Doctor addressed the yearly meeting of "Orthodox Friends" (Quakers) at Twelfth and Market, Philadelphia, on the evening of April 20th, on the subject, "Temperance as Related to Education." Doctor M. G. Brumbaugh is invited to preach at the Annual Meeting of the Brethren on the subjects, "The History of the Church," and "The Destiny of the Church." Invited to over thirty high-school commencements. Lectured on 11-13th of April at Scranton City Institute and at Chester City Institute on 14-15th. Is writing a series of articles on "Historical Houses" in and near Philadelphia, for the weekly paper, *The Philadelphian*. And we are glad to announce, that we shall have the pleasure of listening to our President, Doctor M. G. Brumbaugh in his lecture "The Tesch Country," on the evening of May 10th.

Once every year we latter-day students are reminded of the old mother society that used to meet in these halls under proud Eclectic banners to deliberate over the intricacies of parliamentary practice, to discuss grave questions of national, educational, and psychological importance, and to engage in the various other features of literary societyism which usually go to make up such meetings together. What a mighty power that old Eclectic Society must have been anyway! As one of our professors accidentally though truthfully put it, "This is no joke, we did work, we did debate in those days." There must be something in his statement too; for get down your map of the world and put your fingers on California, Louisiana, Virginia, Illinois, New

Jersey, Ohio, Pennsylvania, Kansas, and India, and you will find men, young men, who have won place and fame through the power of public address which they gained from their exercise on the rostrum of the Eclectic. It meant something then to belong to society and it should mean more now. Mr. H. A. Davis, president of the twenty-second annual meeting of the society, held April 15th, bore testimony, in his address, to the lasting worth of society work, and urged straight-forward literary excellence, rather than spectacular performance, as an ideal aim for the two societies which have sprung from the old stock. After the president's address, Mr. C. C. Brewster presented "The Dreyfus Case" in a well-prepared oration, closing with a splendid apostrophe to justice. Jesse Emmert then rendered, in his melodious bass, a vocal solo entitled, "Out on the Deep," after which "Unconscious Influence as an Element in Character Building" was ably presented by Mr. V. R. Snively. Miss Nellie McVey and Mrs. Doctor Lyon followed with an instrumental duet entitled "A Minute;" and then the "funniest man in town" came upon the stage with his hands full of jokes and his eyes full of sparkle. This was County Superintendent Rudy with the "Eclectic Record." Of course he was "awfully funny." A male quartet closed the exercises.

The first glimmerings of something unusual to-be became manifest in the number of class meetings the seniors held during the few days preceding May 7th. On Friday morning in chapel, President Brumbaugh announced a reception by the class of '98 for Saturday evening. All day Saturday the merry—sometimes mad—seniors were busy as bees decorating and preparing to entertain Juniata's

goodly crowd of boys and girls and the faculty. At 7:30 P. M. all were received into the library. In a short time the assembly was called to order by head-committeeman Crowell. Prof. Ellis, our classical senior, offered a few thoughts on the meaning of the social. Cards were then distributed, upon which were printed ten expressions and conundrums representing historical characters. Miss Nellie Cox answered nine of the ten questions and received the prize book. Marching orders were then given to proceed "double-file" to the new dining-hall where better things were in store. Upon entering the hall each couple was handed a card upon which was written the name of a week-day. Promenade was in order a few moments to take away the novelty of hall and the mystery of the week-day cards. A circuit of the hall disclosed the mystery to most of the observers. The six girls of the class were observed to be severally engaged in an occupation appropriate to a day of the week. Miss Smith with rolled-up sleeves was knuckling the washboard. Miss Evans plied an iron over wrinkled fabrics. Miss Chilcott sat with needle and yarn, "darnin." Miss Hartzell entertained, and plied the needle and thread upon fancy work. Miss Borst with flour-white hands was rolling dough. Miss Wright with broom and duster made things neat and tidy for Sunday. In each booth were seen buckets with napkin ears; and it was soon known that upon presentation of the card a bucket of creature comforts was forthcoming. Soon all were enjoying the well-selected refreshments. Upon the return of the bucket two souvenirs appropriate to the day were presented: a clothes-pin, an iron-holder, a needle and yarn, a thimble, a pretzel, or a cake of soap. President Brumbaugh was called to the stand and tendered the class and

students a welcome into the new dining hall into which they had just been initiated. The class then rendered a short literary program, unveiled "King Oatmeal," and bade their guests good-night. The interspersing of a few gramophone selections was an enjoyable feature of the evening. Every heart uttered thanks for the entertainment of the evening which was certainly a credit to the class. The decorations were simple but were artistically arranged. The class monogram was observed on the east wall. The Senior Reception of '98 left, not only for the class, but for all the guests,

"A something glittering in the sun,
For memory to look back upon."

Here's to the social welfare of the class of '98.

RELIGIOUS

KENTON B. MOOMAW.

At the meeting of the Missionary and Temperance Society an excellent program was rendered. The literary part of the program was so full that it usurped the time generally allotted to business. It is very gratifying to note the growing interest and manifest results of this phase of the religious work here. The program rendered was general, touching both missionary and temperance work. J. W. Bowman impressed us strongly with the fact that we should live our temperance principles. This is our base of operations along temperance lines. In regard to what has been accomplished he says that we have stopped the respectable use of liquor. The whole business and habit of manufacturing, selling, and drinking has been branded with infamy. We can scarcely estimate the strength of the moral influence of this advantage.

J. B. Emmert presented different phases of the missionary question; the inspiring principle, various effects pro-

duced, requisites for carrying on the work, etc. The missionary cause is succeeding and will succeed because God is in it. It is a work for God and must be done through his strength, whatever means we adopt for the accomplishment of the work. One of the means God is using for this work is the schools and higher institutions of learning. Surely a bright day is dawning for the missionary cause. The best cultivated talent of the land is being willingly and enthusiastically enlisted in this work. When a Christ-inspired heart has at its command a strong and well-cultivated mind much work will be done for God through its instrumentality. There is one other thing necessary; that is a consecration of our means to bring the workers and the work together. If the schools in the hands of God furnish the workers, should not the industrial world in His hands furnish the means to get them to the work and sustain them there? This is called the industrial age; may it know its opportunity and answer the call to send forward the workers! There are now more men and women well equipped for the missionary field, waiting to be sent than at any other period of the world's history. It seems that the world is ready to be taken for Christ. The band of workers is ready, the means of transportation are almost perfect, governmental conditions are for the most part favorable, the world is richer than it ever was before. The crying need of the present situation is a consecration of God's means to the end he has designed them.

The progress of the church work here has been marked by the event of the partaking of the emblems recognizing the blessed Master as our redeemer and our life, uniting in one common friendship meal, breaking bread together, proclaiming to one-another our abiding

friendship here and prefiguring the triumphant universal brotherhood of man, collected around the throne of God. Again and again the door of the church opens, and there enter under her sacred protection those wishing to journey towards the city of God. Strong, silent, and deep are the under-currents of influence, drawing into harmony with Christ, the young minds and hearts of all whom they touch. It seems to me that rich have been the returns for all labor and means spent to maintain the work here, if there are no other effects produced than sheltering in the fold of Christ the forty or more souls yielding to his gentle sway yearly. But this is not all. It is a place for training as well as of recruiting for the Master.

SUNDAY AT JUNIATA.

Sweet is rest to the weary. The week's work ends with Saturday night. The Sunday's sun rises upon a quiet and refreshing scene. Hallowed and sacred the fresh morning seems. The quiet of nature and life imparts tranquility to the mind. The first hours of the day are spent in study of the Bible lesson for the day. Silence and harmony without, help to lead the soul to truth, the soul of harmony within. At 9 A. M. the Sunday School and Bible Classes assemble and open the day's public exercises with singing, scripture reading and prayer. Then the Bible Classes assemble in the different recitation rooms where they spend "a period" investigating the portion of divine truth selected for the day. This is done under the direction of competent teachers. This is followed by preaching services. After preaching services The Young Men's Christian Band, and The Young Ladies' Christian Band meet separately to consider their work. At 6:15 P. M. The Young People's

Prayer Meeting convenes. As the curtains of night are being drawn to exclude the light of day the voice of song and of prayer from young lips is wafted on the breeze. The day's experience closes with a second sermon from the sacred stand. Thus the day, not of tasks but of privileges for both young and old, is passed.

LITERARY SOCIETY NOTES

ORIENTAL

BESSIE ROHRER. Correspondent.

At our last public meeting the debate was an interesting feature. No less so was the oration "Toll-gates, or Pay Your Toll Here," given by Murray Hetric.

The society spirit among us has not lessened, nor does it have reason to do so; our number has been increased by quite an addition of new members since the last issue of the college paper. A discussion on society work, given by Lloyd Hinkle at our first public meeting, gave us all the determination to do more for society. Here is an excerpt from his address: "We do not meet here for games of physical strength and skill, but for the culture of the intellectual man and for the independence of thought that can be gotten in no other way. As such, it is precious as the sign of an indestructible instinct. We have met here to train up a band of orators, declaimers, and reciters, that shall in after years meet the great questions of the world that are continually to be met by the public rostrum both sacred and forensic. The self-taught statesmen of our country received their education in the lyceums they attended. The Linnaean Society, the Phi Beta Kappa, and many other organizations of like nature are only so many societies. The men who can express themselves best and can give in their opinions, spe-

cial force and clearness to their thoughts, are men of influence."

Upon the Oriental library shelves may be seen twenty-one new volumes. Well, they may not be seen there now either; for, as soon as they could be taken from the library, several of the volumes were asked for. It will be remembered that this is the second lot of books placed in the library by the society this year, besides some donations. We are always glad, by the way, for any good book our brother and sister Orientals may wish to donate. Please consider this and send your donations to the librarian, W. L. Shafer. The following is the list of new books: "Faust," Goethe (Taylor's translation); "Being a Boy," Warner (finely illustrated); "Cheerful Yesterdays", Higginson; "Life, Letters, and Journals of Louisa May Alcott"; "Life and Letters of Mrs. Stowe", Mrs. Fields; "Hours in a Library", 3 vols., Stephen; "American Orations," 3 vols., Johnston; "A Short History of the Crusades," Mombert; "Age of Fable," Bulfinch; "Friendship the Master Passion," Trumbull; "Horace Mann and the Common School Revival in the United States," Hinsdale; "Thomas and Matthew Arnold," Fitch; "Alcuin and the Rise of Christian Schools," West; "Aristotle and Ancient Educational Ideals," Davidson; "Means and Ends of Education," "Education and the Higher Life," and "Thoughts and Theories of Life and Education," Spalding.

WAHNEETA

E. S. FAHRNEY, Correspondent.

The many friends and acquaintances here of Miss Marie Myers, Shirleysburg, Pa., are glad to welcome her back to Juniata, not as a visitor, but as a student. Yes, she is a Wahneeta.

Misses Anna Wilson and Alice Royer, both Wahneetas, are on a visit to their homes in Johnstown. They expect soon to return.

A few of our Wahneeta sisters in Oneida Hall, desire it to be stated that they are very comfortable now,—have everything they can wish.

The society thankfully acknowledges the receipt of many books and contributions from its members all over the country. Contributions here have already amounted to a surprising sum, but they are still coming in, and the committee wishes to defer its report until it can definitely state how much has been received.

In this department of the last ECHO, announcement was made of the death of an old and very dear friend, the Winter Term. As a medium of information between the Society and its distant members, it becomes my painful duty to add that, since his decease, half of his successor has followed him, and is probably now giving him a lively chase through the dread precincts of Purgatory.

It was recently advertised by a religious paper that a prize would be given for the best poem written on the lesson of *The Transfiguration*. A short time thereafter it became difficult to see Miss Dayhoof's face for the smiles that were on it, and on inquiring the cause of this facial disturbance, it was learned that she had actually been the fortunate one to get the prize and that she was now in possession of a check from the distant parties for the sum of five dollars. Accept our congratulations, Miss Dayhoof. This speaks well for the Wahneeta Society.

As its name indicates the Wahneeta Society is an organization that belongs wholly to the Western World,—hence its

progressiveness. It being no longer possible to crowd even a small proportion of its musical talent into one choir, the very sensible plan has been adopted of creating another, to be known as the Junior Choir. This has been placed under the able management of Mr. J. M. Blough, and it is expected more particularly to furnish music for the private meetings. The advantages of the plan are many, the principal ones being that the Senior Choir will be relieved of much of the work, and an opportunity is now offered to new students for training along this line.

The following program was rendered at the public meeting on Friday evening, April 29th: Music (general); Address, "The Dinners We Eat," Lloyd Hartman; Wahneeta Quiver, E. J. Newcomer; Chorus by the choir; Debate: Resolved, That the love of money has more influence on the human mind than the love of fame: Affirmative, Emmert Sperow, Negative, Russell Clark; Recitation, "The Famine," Miss Turah Funk; Oration, "The Saracens in France," Jno. Bowman; Chorus by the audience. As soon as the music ceased, to the great surprise of the audience, the electric lights were turned off; then, after an interval, a bright ray of light from some source behind a screen, was turned full upon the rostrum upon which, in a characteristic attitude, now stood old Uncle Sam clothed in his stars and stripes. The effect was beautiful. Then all was darkness again for a moment, after which the lights flashed on, the audience applauded, and the assembly adjourned.

NEW TESTAMENT SCRIPTURE STUDY OUTLINES

The Flight into Egypt.—Matt. 2: 13-23.

When Herod was told that not a male child of the specified age had escaped his

cruel decree, he doubtless felt that peril to his government was now set aside. But a more vigilant eye than his was watching over the safety of the infant Jesus. In a dream the angel of the Lord appeared to Joseph and told him of the impending peril and directed him as to the manner of escape. In verse 13 we have 1st, the command of God to Joseph. His messenger was sent from the courts of Heaven to give the command through the medium of a dream. Before this Joseph knew neither the danger of the child, nor how to escape it. But now he is in communication with Heaven. What a blessing! Before his alliance to Christ he did not converse with angels. Thus it is with all who are spiritually related to Christ and are honestly endeavoring to carry out his will. 2nd, Note the place where they were to go. Flee; but why into Egypt?—a land once famous for idolatry, tyranny, and enmity to the people of God. Because a great change had taken place in that land. God can make the worst of places serve his purposes. Egypt was at this time a well-governed province and beyond the jurisdiction of Herod. A journey of seventy-five miles would bring Joseph to the border, towards the isthmus, and a hundred miles more would take him into the heart of the country. It is said to have been in those days a place for fugitives from Judea, and was therefore thronged with Jewish residents.—*Broadus in Com. on Matt.* Joseph and his family would therefore be welcomed by his own people, and, although in a strange land, were not among strangers. How he and his family were supported on their journey and while in Egypt, we can only conjecture. The gifts of the Magi may have aided in their support. God always provided for his people. 3rd. The command of the Lord to flee into Egypt was doubtless a

trial of their faith. They might say, If this child be the Son of God, as we are told he is, can God not protect him as well in Judea as in Egypt? Why must we flee into a strange land? We do not find them, however, making any objections; they believe in the word of the Lord, and proceed according to directions. 4th. We notice that although God had made a revelation to Joseph he was to have still more,—“Be thou there until I bring thee word.” Joseph was selected by God to protect his Son, and therefore received all the knowledge he needed to fulfill his mission. So God will give us a clear view of duty and how to perform it, when we become his willing subjects. 5th. The reason for imparting further revelation is given. “For Herod will seek the young Child to destroy Him.” As Joseph was selected by God to protect his son, so Herod was selected by the evil one to destroy him. The result shows that if we walk in the counsel of God we shall be able to suppress the works of the devil. Verses 14 and 15 show 1st, Joseph’s prompt obedience. He did not wait until morning to heed the voice of the Lord, but went at once, “by night.” He might have reasoned, “a few hours later will make no difference.” Besides, night is the time to rest and it will be very unpleasant traveling when it is dark.” The time to heed the voice of God is not always when it is most pleasant and convenient. 2nd. The flight into Egypt was in accordance with prophecy, as found in Hosea 11: 1. The prophet refers to the calling of Israel out of Egypt, the nation being spoken of elsewhere as God’s son.—See Ex. 4: 22; Jer. 31: 9. The typical relation is this: As Israel in the childhood of the nation was called out of Egypt, so Jesus. In like manner we may find resemblance in minute details. For instance, his temp-

tation of forty days in the wilderness, resembles Israel’s temptation of forty years in the desert, which itself corresponded to the forty days spent by the spies. It is not necessary however to suppose that this was present to the prophet’s consciousness. Under inspiration, the prophet may have said things having deeper meaning than he was distinctly aware of, and which only a later inspiration, coming when the occasion arose, could fully reveal. Verse 16 is a vivid representation of unrestrained passion. As usual under the influence of anger, Herod did what was cruel and unnecessary. His officers might easily have found out the child which the Magi had visited. Then, too, his cruel decree was not suited to his design, since in the indiscriminate massacre, the child sought might escape. In verses 17 and 18 Matthew refers to another fulfillment of prophecy, but it is noticeable that he avoids saying that the event was providentially brought about for that purpose. He merely states that the event is a fulfilled prediction, but in just what way is not so clear. We cannot enter into a discussion of the resemblance of the two events here. Read Jer. 31: 15 in the light of the times in which the prophecy was given, and likeness of the events will become somewhat apparent. A discussion of the subject may be found in Commentary on Matthew by J. A. Broadus. In verses 19 to 23 we have an account of Joseph’s return from Egypt to his home in Nazareth, after the death of Herod. For an account of his death, see Jos. Aut., 17, 6, 5. In verse 19, we notice that the angel appeared as promised in verse 13. The divine direction came just when needed. What we need is faith in the promises of God and patience to wait his time for fulfillment. Verse 20 contains the command to Joseph, where he was to go, and the reason

for going. The expression "they are dead" is thought by some to be suggested by Exodus 4: 19, but it is possible to understand the plural as a more general statement of a particular fact. In verse 22, the only fact of importance to Joseph is, that Archelaus reigns over Judea, the place where he expected to live. Herod divided by will his dominions among his three sons. Herod Antipas he made Tetrarch of Galilee and Perea; Herod Archelaus Tetrarch of Judea and Samaria, and Herod Philip Tetrarch of Iturea, Trachonitus, and some adjacent districts. (The term Tetrarch signified originally the fourth part of a province or district, but was applied by the Romans in the time of our Lord, to the ruler of any considerable part of a province or people.) When Joseph heard that Archelaus reigned instead of his father in Judea he was afraid to go there because he knew he had a cruel and tyrannical disposition like his father. While he thus hesitated, and feared, the divine direction came again and he was directed to go to his old home at Nazareth under the jurisdiction of Herod Antipas.

TEXT EXAMINATIONS.

1. In what way was Joseph brought into communication with Heaven? V. 13.
2. Why flee into Egypt? What was the government of Egypt at this time?
3. How far did they travel until they were out of Judea?
4. Were they among strangers in Egypt?
5. How were they supported while on their Journey and while in Egypt?
6. Was the command to flee a trial of their faith?
7. What was Joseph's mission in the world?
8. From whom did he receive the knowledge he needed to fulfill his mission?
9. What was Herod's mission and under whose direction did he work?

10. If we walk in the counsel of God what shall we be able to do?

11. What prominent lesson is brought out in verse 14?

12. What is the typical relation of the prophecy in verse 15?

13. Is it necessary to suppose that the prophet was conscious of this relation?

14. Was the decree of Herod necessary to carry out his purpose?

15. What other prophecy is referred to in verses 17 and 18.

16. In referring to this prophecy, what does he avoid saying?

17. What is the resemblance of the two events? Read Broadus on Matt. 2: 17, 18.

18. Give an account of the death of Herod. See "In the Times of Jesus," page 79.

J. B. BRUMBAUGH.

OLD TESTAMENT SCRIPTURE OUTLINES

HOSEA,—Concluded.

The name of the first of Hosea's sons is Jesreel, 1: 3. This is in anticipation of the vengeance to be enacted of the house of Jehu on the spot where, formerly, Jehu had massacred the house of Ahab. 2 Ki. 10: 11. The name of the second is Lo-ammi, "Not my people," in token of Jehovah's rejection of Israel. This rejection, however, is not final. 1: 10-2: 1. Jesreel becomes the scene of victory and the two remaining names lose that portion which separates them from Jehovah. We now have Ammi and Ruhamah, *i. d.* "My people" and "That hath obtained mercy."

In the second section 2: 2-23, Hosea states in plain language what he means by the preceeding section. In verses 2-13 the prophet emphasizes the impending punishment and states its cause; viz, Ephraim's ingratitude to Jehovah, and her forsaking him for Baal. Verses 14-

23 show the result of this period of punishment; a reformation will follow and the divine husband will bestow upon the nation fresh confidence and love. Section three, Ch. 3. Hosea is again acting the part of Jehovah toward his people. His love for his faithless and unappreciative wife is a symbol of Jehovah's love toward the unfaithful Israelites, and of the means employed by Him to win them back to love and holiness.

The second division of the book consists, as previously stated, of Ch. 4-14. These chapters consist of a summary of the prophet's discourses, probably arranged by himself at the close of his ministry. They were delivered by Hosea in the years following the death of Jeroboam II.

The careful reader will observe that the arrangement of these discourses is not continuous, neither is it systematic. This portion of the book may be divided into three sections: Ch. 4-8 in which the main thought emphasized is Israel's guilt; Ch. 8-11, vs. 11, in which the main thought is Israel's punishment; vs. 11, 12, Ch. 14 in which these two thoughts are continued and followed by Ch. 15 in which a glance is taken at a brighter future which may ensue, upon the condition that Israel repent.

The following is an outline of the subjects treated, as given in Introduction to the Literature of the Old Testament by Driver. (I) C. 4. Israel's gross moral corruption (verse 2), abetted and increased by the worldliness and indifference of the priests. C. 5-7. The self-indulgence and sensuality of the leaders of the nation, resulting in the degradation of public life, and the decay of national strength, intermingled with descriptions of the bitter consequences which must inevitably ensue. Ch. 8. The prophet announces the fate imminent on Northern Israel, with its cause; viz, idolatry and

schism, verses 1-7: already indeed, has the judgement begun. Israel has drawn it upon itself, by allying with Assyria, by religious abuses, and by a vain confidence in fortified cities, verses 8-14. (II) C. 9-11, 11. The approaching judgment is described more distinctly: disaster, ruin, exile (9, 3), even the idols of Bethel will not be able to avert it, but will be carried off themselves to Assyria (10, 5),—with passing allusions to its ground; viz, the nations ingratitude and sin, and with a glance at the end (11, 8-11) at the possibility of a change in the Divine purpose, resulting in Ephraim's restoration. (III) 11, 12. Ch. 14. The thought of Israel's sin again forces itself upon the prophet, they had fallen short of the example set them by their ancestor: in vain had Jehovah sought to reform them by His prophets; the more He warned them the more He blessed them, the more persistently they turned from Him: the judgment therefore, must take its course (13, 15). There follows an invitation to Israel to repent, and renounce its besetting sins; and with a description of the blessings which Jehovah will confer, in case Israel responds, and the prophecy closes, (Ch. 14).

Hosea is thus in a pre-eminent degree, especially in C. 4-14, the prophet of the decline and fall of the Northern Kingdom: What Amos perceived in the distance, Hosea sees approaching with rapid steps, accelerated by the internal decay and disorganization of the Kingdom. We find that the book of Hosea closes similar to the book of Amos. After proclaiming the people's inevitable doom, the prophet turns to the prospect of a restoration and favor with God. In considering the closing words of the book of Amos, it will be remembered that his message of hope was found to be entirely different, in tone and spirit, from anything preced-

ing in the prophecy. In fact their sanguine temper was opposed to the temper of the whole of the rest of the book. It was found that the majority of scholars are quite agreed in affirming that the close of Amos's book was psychologically alien to him, and it was considered as belonging to a later prophecy, added perhaps, by some prophet of the exile, speaking from the standpoint, and with the legitimate desires of his own day. Hosea's case seems very different. In his prophecy we find no feature, physical or moral which has not been furnished by previous promises of the book. All the ethical conditions are provided, 6: 6. He adjures foreign alliance 12: 2. The Lord is to heal her, 11: 4. She is to trust in the fatherly love of her God, 1: 7. V 2; 22-25. His anger is to turn away, 11: 8-9. There seems to be no allusion in the peroration of Hosea foreign to the prophet's style.

We conclude by saying that although there may be in some minds reason to question whether the closing words of the book of Amos came from the prophet Amos, in the case of the closing words of the book of Hosea, there can be little doubt but that Hosea was their author.

QUESTIONS.

1. What was the name of the three sons of Hosea and meaning of those names?
2. What does the prophet state in the second section Ch. 2: 2-23?
3. What in the third section Ch. 3?
4. Analyze the second division of the book. Ch. 4-14.
5. Compare the closing words of the book of Hosea with those of the book of Amos.
6. What reasons can you give for affirming Hosea to be the author of the epilogue of the book.

AMOS H. HAINES.

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Juniata Echo

VOL. VII

HUNTINGDON, PA., JUNE, 1898

No. 6

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The JUNIATA ECHO is published monthly, except in August and September.
Subscription price (ten numbers), 50 cents. Single numbers, 5 cents.
Entered at the Huntingdon, Pa. Post-Office as Second-class Matter.

EDITORIAL

REPETITION is the chaff of public speech. No thought is so good, or so important, that it will bear immediate repetition; and no public speaker who is compelled to repeat his utterances in order that he may gain time to collect thought for further speech should ever attempt to speak without having thorough preparation, and having his thoughts fully committed to writing. The monotony of repetition becomes tiresome, and the best thought that can be formulated into language is weakened thereby; and a hearer in an audience who is so dull that repetition is necessary for his comprehension is a poor listener, and a collection of such makes an undesirable audience; and no speaker can afford to address himself particularly to such an element in his audience.

Speech, to be effective and forcible, must be caught by the audience and followed. Repetition begets lethargy and inattention. No public speaker has ever made marked progress by repetition of his utterances; and no argument can be made any more convincing by its repetition, but the reverse always takes place, and

its force is weakened. Straight, clear utterances even if plain, and lacking rhetorical embellishment, will always command intelligent attention.

The excessive repetitions in public prayer sometimes become so tiresome to an audience that is supposed to be led by the prayer, that it is not a great stretch of reasonable conjecture to wonder whether The Hearer of Prayer is not also, sometimes, wearied by them, and especially as we are directed not to use "vain repetitions as the heathen do." Prayer is speech directed to God, and it should be exalted in tone, pure in expression, and reasonably free from repetitions.

No one would read a book that was composed largely of repetitions, even though the thoughts were clothed in different language dress; then why should an audience be required to listen to a minister or lecturer who stands before it and repeats his utterances? Or why should we expect God to hear us when we present vain repetitions as the burden of our prayers? Do not repeat.

NOTING what is to be learned by the experience of the leading colleges in the country we are led to the natural conclusion that no college can continue

to live, and work up to its best, without being heavily endowed. The work of education may be carried on by sacrifice at a particular institution, and prosper for a time; but there comes a time, nevertheless, when those who bore the sacrifice through the years of the growth of the school will have passed away, and those who follow may not be able or desire to sacrifice their time, labor, and income in the perpetuation of what has been established by sacrifice. And there is but one way to prevent the collapse and utter ruin of an educational institution, and that is by having it fully endowed.

Juniata College has had phenomenal growth with its successful work, but those through whose work and sacrifice it was raised are still living. When they are gone, what then? Let us note the lesson as learned by the experience of others. The University of Chicago has already received in endowments about \$12,000,000, and yet there is an annual deficiency of \$200,000, and which has to be raised outside sources. An additional \$5,000,000 is asked to be added to the revenue producing fund. The University of Chicago is not in this respect an exception to the general rule in this country. It costs over \$1,000,000 annually to run Harvard University and its endowment is about \$9,000,000. Yale has funds aggregating \$4,582,000, and yet the institution is poor and is always pressed for adequate funds to carry on its educational work. Columbia, in the city of New York, has \$9,400,000 in funds, but it is restricted in each of its departments by lack of money. Some of the other universities in this country having large productive funds are: Cornell, New York, \$6,300,000; Girard, Pennsylvania, \$15,210,000; Johns Hopkins, Maryland, \$3,000,000; Leland Stanford, Jr., California, \$3,500,000; Northwestern, Illinois, \$2,-

465,000; Tufts, Massachusetts, \$1,700,000; University of Pennsylvania, \$2,422,000; Vanderbilt University, \$1,100,000, and Wesleyan University, \$1,172,000. The number of schools with endowments of less than \$1,000,000 are to be counted by the score.

Now, in the face of these facts do the friends of Juniata College expect the school to continue to grow without the aid that all others find necessary to their perpetuation.

VIRGINIA

An oration delivered by Edgar Denton Nininger before the Wahneeta Society.

To the ardent student of history, to the diligent scholar of civil progress, to the true patriot of the American flag, and to him in whose veins flows the rich blood of the "Old Dominion," the beginning of the seventeenth century marks the occasion of an event around which cluster fondest memories. Europe had just passed through the great convulsion of the Reformation and wonders had been wrought in the civilized world. Thought so long paralyzed by dogma, roved in every direction, moving nimbly and joyfully where it before had groped and stumbled in the darkness. The priest muttering his prayers in Latin was no longer the keeper of men's consciences and the prerogative of the king and the privilege of the noble began to be regarded as superstition. Bacon with his inductive philosophy and Spenser with his "Fairy Queen" had startled the world. Shakespeare had set the universe a-laughing with his comedy and a-crying with the woeful figures of Lear and Hamlet. Men longed for new experiences, to find outlet for the boiling spirit of enterprise which had overflowed the times. All eyes were directed toward the virgin continent beyond the blue waters of the Atlantic.

How different in the New World! "Sombre forests shed a melancholy grandeur over the useless magnificence of nature and hid in their deep shades the rich soil which the sun has never warmed. No axe had leveled the giant progeny of the crowded grove; while the wanton grape vine seeming by its own power to have sprung from the earth and to have fastened its leafy coils to the top of the tallest tree swung in the air with every breeze like the loosened shroud of a ship."

Man, the occupant of the soil, was wild as the savage scene, in harmony with the rude nature which surrounded him; the bark of the birch, his canoe; string of shells, his ornaments; the branches and bark of trees, his wigwam; his religion, the adoration of nature; his morals, the promptings of undisciplined instincts; he disputed with the wolves and bears the lordship of the soil and divided with the squirrel the wild fruits of which the universal woodland abounded.

The glorious sun of a May morning had scattered its golden beams upon the crystal waters of the James upon whose expanse three Englishmen might have been seen "paddling their little canoe" in defiance of the current until they found a suitable anchorage beside the verdant banks of the mighty stream. The river, bathed in the silvery sheen, appeared especially beautiful in the spring month, its banks enameled with richest grasses. The soft climate, the flowers, the whispering pines, and the myraid of birds convinced the new people that they had reached a land of pure delight. Jamestown sounds dear to every Virginian. Few would have suspected that this settlement was the forerunner of a stupendous colonial power and that the founders of Jamestown were the promoters of a civilization which has interwoven it-

self into the web and woof of national life. In the flood-tide of American progress, we are realizing more and more the debt we owe to the colonists. It is with loving devotion we unravel the details of colonial life which was a sign of true national feeling and an attempt to give up the "so called cosmopolitanism of everything foreign which so long has been our bane."

To the earnest reader of colonial history, fascinated with research, it would appear as if the hounds were always baying in Virginia, that the sun shone all day long, that all night the fiddles scraped and the darkies sang. They were, indeed, a jolly folk living upon their large tobacco plantations and, on Sunday, giving a full display of their extravagant costumes in a little brick church. However ludicrous it might have appeared, when the congregation poured out after services, the yellow and scarlet, silk and satin must have presented a curious contrast against the dark green of the pine forest. The logical result would be a stupid, ignorant race. But instead, the Virginians became the most intelligent and capable men of the continent; her sons were leaders of the Revolution and founders of the Constitution.

Whereas the progress of the American people to-day is centered in towns principally, our ancestors had scarcely seen a town until they went to Philadelphia to pass the Declaration of Independence. What was the cause of their success? Is it that the ability to live in the country without stupidity is one of the lost arts? Have the vigor and ingenuity of mind and the independence of character which enabled a man to create an intellectual world of his own on a plantation passed away from the race?

The great Commonwealth which has given birth to Washington, Jefferson,

Henry, Madison, Marshall, Monroe, the Lees, the Randolphs, and a host of others of "her jewels," the birthplace of Presidents, must have been a remarkable community; "for such men are the result of the conditions in which they live and do not spring up at their own will."

Cast your eyes from the Statue of Liberty on the American seaboard to the Golden Gate on the Pacific shore, from the frosty-fringed lakes on the north to flowery-kissed gulfs on the south, and no where in that broad expanse of territory will you find one state which has contributed more to the establishment of the American Union. George Washington, "The Father of his Country," Thomas Jefferson, the author of the Declaration of Independence, James Madison with his immortal state papers, and John Marshall, whose decisions as Chief Justice are the foundation of American constitutional law, are the brightest gems in the diadem which crowns Virginia the queen of these United States.

In the great struggle for Independence, Virginia was moved by purest impulses. She burst asunder the tie of common interests which bound her to the mother country and, furnishing both leader and private, marched undaunted on to victory; and if Abraham was willing to offer Isaac a sacrifice to God, Virginia, at the call of duty, spilt upon the altar of Freedom the blood of a thousand of her noblest sons.

Should she be condemned for her course in the Civil Strife? Standing on the dividing line of two contending sections, she was neither Northern nor Southern. While she was bound by her slaves to the South, her mineral wealth and her manufacturing resources held her to the North. The Union held out inducements to secure the service of her able sons, and had she heeded the allurements,

instead of an humble monument to her peerless hero at Lexington, a colossal shaft would lift its majestic head in the Capitol Square at Washington. The North may have fought for her government bonds, the East for the Union, the South for her slaves, but "Virginia drew her sword in defense of state rights." During the entire struggle, she bared her bosom to every assault of the enemy and baptized her fertile soil from Bull Run to Appomattox with the rich blood of her noblest sons. It was death to the fair land. She was laid away in the sepulcher of the departed; it was sealed by the government and a watch set, yet she rose again; the stone was rolled away at the voice of God and a New Virginia came forth at her resurrection.

The historic name, "Old Dominion," seems to have lost its appropriateness, for nothing seems old save the everlasting mountains whose very peaks are haunted by the memory of her heroes and the noble James rolling on proudly and grandly to the sea. Still other emblems of eternity remain. Solid walls of rock, curtained with foliage, guide the vision straight to the narrows where the colossal arch rising two hundred and fifteen feet above the stream which murmurs beneath, stands with all its grandeur and places the Natural Bridge in the foreground of the seven wonders of the world. With the massive piers braced against the two mountain sides and its ponderous keystone, weighing hundreds of tons, resting so gracefully, its high shapely abutments rising so solidly and springing into such a noble arch completely satisfies our idea of beauty of curve, of grace, and of strength.

The bridge with its gigantic arbovitae, its rippling waters and twittering birds seems as much an emblem of eter-

nity as the Borean Wildness or the Pyramids of Egypt.

You may have stood at the edge of Aetna and cast your eye far over Callabrian Italy to the east as the glowing sunlight flooded the Ionian sea, or to the west as the mighty mountain's shadow covered the whole length of Sicily; but as you stand on the highest point in old Virginia, the Peaks of Otter, and the eye ranges over the backbone of the State into the valley beyond where shining towns lie upon the mountain's side, gray old hamlets and verdure-softened villages lavish the beautiful dales with hints of happiness, you cannot find words to express the vastness of the panoramic view. As the sun's disc bursts out o'er hill and dale shedding its mellow light on "every statesman's lichened cottage," an adequate description would require a camera-like exposition of every emotion of the human heart.

With all this grandeur, Virginia has put on a new life. Her rolling plains, which thirty years ago were a blood-drenched wilderness, now rejoice with waving grains and lowing herds. The old tobacco aristocracy has given place to pure democracy, slavery has become a thing of the past. "The passions of society are chastened into purity and the virtue of the country is the guardian of its peace." The old plantation has crumbled and in its stead the quiet home or the rush of the city. To-day Virginia stands as firm a bulwark between right and injustice as she stood a wall of defence between the encroachments of the crown and the liberty of her colonies; to-day she joins in the cry, "On to Cuba," and at the summons marshals her troops with their noble leader, keeping step with the music of the "Red White and Blue;" to-day the high sentiments of honor and justice in the lives of Henry

and Jefferson find expression in the eloquence of Daniel and O'Ferall and shall echo throughout the cycle of accumulating centuries. Her daughters, whose hearts are as spotless as their fair cheeks, remain the nearest synonym of purity, while a thousand church spires indicate the direction of her course.

Although the North is launched far out on the turbulent sea of Industry, fills the air with the hum of her machinery, and by the ringing of her school bells gives inspiration to a high life, although the West enchants us with her song of Enterprise, and with beckoning hand summons the Universe to partake of the glorious fruits of prosperity, although the the Southland illumines the pages of history with her illustrious deeds of chivalry, still all must recall the advice of their youth, enter again into the old homestead, visit again the old hearthstone, kneel again around the family altar, and of the God of Commonwealths beg a prayer from the lips of their sainted mother, Virginia.

INTERCOLLEGIATE.

We place our pen for the first time in the columns of the Intercollegiate Department. Nothing shall be promised beyond an honest effort to set before our readers some thoughts gleaned from a study of those movements among colleges and college people which seem to bear some relation to the work now going on within the Juniata circle. We beg your indulgence if we seem to miss this aim, either in the selection of subjects or in the presentation thereof; but at the same time, we shall strive, profiting by your suggestions, to merit not only your approval but also your hearty co-operation.

*

A nice distinction is made between emulation and rivalry; and certainly the

motive which prompted the Ohio students to meet for a social hour in the parlor lately was of the former sort. Later the students of six counties in Western Pennsylvania assembled, in the same spirit, to the number of forty-three, and formed The Juniata Association of Western Pennsylvania. It is the rise of sectional interest in Juniata, based upon a friendly interest in the welfare of one's neighbors and upon a desire to see as many as possible of one's home people become members of the college. Such enthusiasm carried into the states and counties lies at the base of our numerical enlargement.

*

The adoption of colors by Juniata marks another step forward in her college progress. Blue and gold! What does it mean, and what shall it mean? Not that we herein announce our disposition to sanction all that fuss and noise and barbarity that so often accompany schoolboy demonstrations, not that the institution is losing or shall lose any of that quiet dignity and sterling worth which have characterized her students up to this present; but it does mean that we recognize true devotion in the respect which students oftentimes pay to their college colors, that we now have an emblem which shall represent our own Juniata when we assemble in reunions and when we mingle with schoolmen from sister institutions, that our identity as a college shall not be marked by our exclusiveness but by our conservative sympathy with everything in the college world that is sensible and inspiring—in short, it means animation, without which the scholar soon becomes a nonentity. With this interpretation of their significance, let us remember, too, that the colors suggest an inner meaning.

True as the blue
And pure as the gold,
Thus may our lives
To their fullness unfold!

* * *

One may look upon the educational meeting recently conducted under the management of the Annual Conference of the Brethren Church, as an epoch-maker in the history of this denomination. With an early history full of educational enthusiasm, then with a succeeding period of neglect and decline in school affairs, this body of people has, until recently, manifested a disposition of disapproval rather than of encouragement toward scholastic attainment. Now the attitude of the leaders seems to be entirely changed, young members are not only permitted but encouraged and even urged to put themselves in touch with higher training. The causes of this revival were many and irresistible: the results are pleasing and promising. This late meeting, the first of its kind, was a straight-forward claim for recognition, an open showing of present conditions and needs, a strong argument against radicalism, and a beautiful evidence of the truth that right will triumph if only we wait. The speakers, representatives from the six recognized schools, thus brought together upon the same platform to discuss affairs of a common interest, form the nucleus of what may some day become an inter-collegiate association, having for its object the general elevation and enlargement of the denomination which it shall represent.

NOTES AND PERSONALS

Good-bye!

A merry vacation!

A bulletin case has been placed in the hall just outside the chapel door.

This issue of the ECHO has been detained by work on the college catalogue.

Barbara Kern, of Indianapolis, Indiana, is visiting her niece, Zelda Kern Hartzell, '98.

Several of our boys are going to Indiana to canvass for "views" during vacation.

Bruce I. Myers, '95, and Harry Beers, of Mount Union, visited Juniata on May twenty-fourth.

Professor McKenzie spent a few days in the latter part of May in Philadelphia and other eastern points.

C. E. Schuldt, one of Professor Snaveley's graduates, is now merchandizing in Scalp Level, Pennsylvania.

The heart of John M. Hooley, '95, was saddened lately by the death of his father. The ECHO extends sympathy.

Mistakes occur in the mailing list of a paper as well as elsewhere. If you do not receive your ECHO drop the business manager a card and the matter will be attended to promptly.

The happy countenance of Grace Larkins is missed since she returned to her home in Baltimore on June second.

W. I. Book, '96, is conducting a Summer School at Saxton, Pennsylvania, where he has been teaching this year.

Samuel Weybright visited his daughter, Mattie, a member of the Junior Class, and led chapel exercises on June sixth.

A private musical entertainment was given by Miss McVey and her pupils in the college parlor, May twenty-eighth.

Professor Myers attended communion and preached in Snake-Spring Valley, Bedford county, on the third and fourth of June.

Mrs. Viola Workman Myers, '97, is visiting her parents in Ohio. Professor does not appreciate bachelorhood at all, as formerly.

Elder H. B. Brumbaugh and wife attended the Annual Conference of the

Brethren Church, held at Naperville, Illinois, from May thirtieth to June third.

Professor Ellis lectured at Roaring Springs, May nineteenth, and delivered an address at the commencement of the Hollidaysburg schools, May thirty-first.

V. R. Snaveley, '93, who has been in Washington, D. C. several months, is now stenographer and book-keeper for the Sewer-Pipe Company, of Huntingdon.

Wealthy Clark Burkholder, a student of '82-'83, and afterwards matron of the college, writes: "We hope to get up to Commencement to see our old home and friends."

N. J. Brumbaugh, '88, and wife are in Cambridge, Massachusetts. "N. J." is pursuing post-graduate work in Harvard University preparatory to a professorship in St. Louis, Missouri, next year.

Dr. Gaius M. Brumbaugh, '79, wife and little son, of Washington, D. C., visited relatives and friends in Huntingdon the latter part of May. The Doctor intends to be present at Commencement.

Decoration Day gave the students a half-holiday. Several spent the time over Sunday at home. On Monday some worked hard, and others passed the time pleasantly in honor of the "boys in blue."

H. B. Fetterhoof, '95, and J. A. Dean, '96, students in the School of Medicine of the University of Pennsylvania, came home in May. Harry is in town for the summer, and James is in a hospital at Norristown.

R. A. Zentmyer, '82, is still very much interested in Juniata. Apropos of the annual meeting of the Alumni Association of which he is president, he has been a frequent visitor at the college making preparations for a good meeting.

Lena A. Mohler, '95, has had a pleasant and successful year's school work in Chester county, Pennsylvania. She is visiting Juniata and Huntingdon county friends. Her next year's work will be in the fourth-year grade of her home schools.

On May thirtieth, Vice-President I. Harvey Brumbaugh represented Juniata on the educational-meeting program at the Annual Conference of the Brethren Church, at Naperville, Illinois. He discussed very ably the topic, "Why should we Educate?"

That the name Brumbaugh signifies teaching ability has been affirmed again by the good work done by Jennie Kern Brumbaugh, '96, in her first year's teaching. She is now visiting Elder J. B. Brumbaugh and family,—and Juniata, too, of course.

J. A. Crowell, '98, was at his home in Ohio from the thirteenth to seventeenth of May. He was investigating school matters and attending the marriage of his sister, Mollie, to Philip O. Womer, a Juniata boy of three years since. Congratulations.

Mortality, the lot of humankind, became the lot of Esther May Hildebrand since our last issue. Miss Hildebrand was a student in Juniata in the winter term of this year, and was loved by all who knew her for her pure, happy character. The announcement of her death brought sadness to her many friends, and resolutions of sympathy were sent to her mourning parents.

The National Educational Association will meet at Washington, D. C. from the seventh to the twelfth of July. A week spent in attending this meeting of our best American educators at the national capitol will be a time of inspiration for

higher and nobler efforts in school work. A splendid program may be expected. Vice President I. Harvey Brumbaugh intends to be at the meeting.

"I would like very much to be present at Commencement, but if my work continues I cannot get away. I am using my physical more than my intellectual powers this summer, but I am getting along very well." Thus writes B. F. Ranck, '97. The work is honest, dear brother, and has the blessing of the Master. *Mens sana in corpore sano* is as good motto to-day as it was long centuries ago. We shall all soon be at work with you.

The Pennsylvania State Teachers' Association has reached its forty-third year, and will meet this year at Belletonte, Centre county, on the fifth, sixth and seventh of July. Doubtless there will be a good attendance of teachers and friends of education. Let Juniata be represented. Dr. M. G. Brumbaugh, president of the Association, will deliver an address on the evening of the fifth on "An Educational Struggle in Colonial Pennsylvania."

According to the old Roman astrologers' method of divination, C. L. Winey, '94, must have been born with a very fortunate star in his horoscope. He is in the ascendancy, in the line of perpetual promotion, it might be said. Possibly he is one of the few who "know no zenith." His recent appointment to the head clerical position under the Chief Clerk of Transportation of the Pennsylvania Railroad, Broad Street Station, Philadelphia, is but one step on the stair of useful service. A hearty hand-shake, Cloyd.

W. S. Price, '84, visited Juniata several times during the current school year. Sometimes he dropped in to see us be-

tween trains. He wended his way westward, presumably on business. But think of the revelation Uncle Sam's picture of Ben Franklin brought us as we read the invitation to the marriage of Miss Verna, daughter of Mr. and Mrs. Daniel W. Shaw, of Mount Morris, Illinois, to Mr. William S. Price, Thursday evening, May nineteenth. We realized, of a truth, that Will went west on business. Mr. and Mrs. Price will reside, after June twentieth, at 302 Walnut Street, Royersford, Pennsylvania. The ECHO congratulates.

Juniata is always a busy place during the school year; but the Junior and Senior classes of the Normal English course, by their untiring devotion to reviews before the final examinations, place special stress upon the word "busy." Twenty Seniors and thirty-four Juniors were given an interesting reception on the thirteenth and fourteenth of June. Refreshments in a number of courses were served by the hosts—Supt. S. G. Rudy, '82, Huntingdon county, Supt. C. J. Potts, Bedford county, Supt. T. L. Gibson, Cambria county, and Supt. G. T. Cooper, Mifflin county. On Monday evening Superintendent Potts gave a short, helpful address on "What do you think of yourself?" To the call for a song Superintendent Gibson responded with the tender, touching "Little Boy Blue."

In its account of the Hollidaysburg High School Commencement the *Altoona Times* of June first had the following words of commendation: "The Hollidaysburg High School, under the present efficient management of the board of directors, assisted by a corps of able and untiring educators, is fast approaching a high standard of educational excellence, and those pupils who are qualified to graduate now are well fitted to pursue a

higher branch of studies in any of the various collegiate institutions in our land." It is to be remembered that two loyal and worthy sons of Juniata, I. D. Metzger, '94, and W. C. Hanawalt, '92, are at the head of the school work in the above-named city. Professor Metzger, has been appointed one of the three members of the Permanent Certificate Committee for Blair county, by the state superintendent, Doctor Schaeffer.

IN THE LIBRARY.

Besides the large number of daily and weekly papers there are to be found upon the reading table more magazines than ever before in the history of Juniata. *Book News* and the *Independent* are placed on the reading table by Miss Quinter, assistant librarian; *Appleton's Popular Science Monthly* is loaned by Prof. J. H. Brumbaugh; *Harper's*, the *Century*, the *Review of Reviews*, the *Chatauquan*, *Success*, *McClure's*, the *Missionary Review*, the *Student Volunteer*, the *Messenger*, *Home Music Journal*, *School Gazette*, *Educational Foundations*, and college papers from a number of sister institutions, all these and more are at the hands of the student-body. Of course, Juniata will gladly accept any magazine or book donations at any time.

The mention of "book donations" calls to mind the large list of excellent books added to the library during the last few weeks, most by purchase, but a few by donation. Shakespeare said, "Come take a choice of all my library and so beguile thy sorrow." The student's choice and sorrow-beguiling power are certainly increased by the following list:

Mahaffy:	{ Greek life and Thought, Social Life in Greece.
Lang:	Homer and the Epic.
Jebb:	Homer.
Sellar:	Roman Poets, 3 vols.
Fowler:	Julius Cæsar.

- Peck: { Harper's Dictionary of Classical Literature and Antiquities
Moulton: The Ancient Classical Drama.
Kingsley: The Roman and the Teuton.
Quick: Educational Reformers.
Van Dyke: History of Painting.
Hamlin: History of Architecture.
Marquand and Frothingham: History of Sculpture.
Fisher: { Men, Women, and Manners in Colonial Times, 2 vols.
Wordsworth: Complete Poetical Works.
Smyth: Bayard Taylor.
Burroughs: Indoor Studies.
Thoreau: Walden.
Sanborn: Familiar Letters of Thoreau.
Hillis: Investment of Influence.
Bryce: Impressions of South Africa.
Stanley: In Darkest Africa, 2 vols.
Taylor: At Home and Abroad.
Curtis: Ars Recti Vivendi.
Goldsmith: Vicar of Wakefield.
Stevenson: Master of Ballantræ.
Howells: A Traveler from Altruria.
Jackson: A Century of Dishonor.
Prentiss: The Home at Greylock.
MacDonald: Malcolm; Marquis of Lossie.
Sewell: Black Beauty.
Harper's Magazine, 16 bound volumes.

The following list was added to the library from the Bible Class Fund.

- Haweis: Music and Morals;
Trine: In Tune with the Infinite.
Sheldon: In His Steps. "What Would Jesus Do?"
Sangster: Life on High Levels.
Oliphant: Francis of Assisi.
Sidgwick: Methods of Ethics.
Cruden: Complete Concordance.
Speer: Studies of the Man Christ Jesus.
Meyer: { Jeremiah, Priest and Prophet.
Israel, a Prince with God.
Drummond: The Ideal Life.
Farrar: The Bible its Meaning and Supremacy.

The following books were donated: Mott's "Strategic Points in the World's Conquest," by Prof. I. Harvey Brumbaugh; James Freeman Clarke's "Self Culture," by Miss Quinter; Wyeth's "Sarah B. Judson" and "Emily C. Judson," memorial volumes, by Anna Z. Detweiler; "Drill Book in Dictionary Work," by Dr. M. G. Brumbaugh; "North Carolina and its Resources," by Dr. Gaius M. Brumbaugh.

The Oriental Society has added twenty-one volumes to the library, the list of which was given in the May Oriental notes.

The Wahneeta Society purchased Bliss's "Encyclopedia of Social Reform," and has received several donations which are not yet recorded.

THE PENNSYLVANIA SUMMER SCHOOL

The fourth annual session of this prosperous association will be held in the buildings of Juniata College, July 11-29.

From present prospects there will be a large attendance, and a profitable and pleasant time is anticipated. The school has been growing in favor from year to year. Its specific aim is to furnish systematic professional training to teachers who desire to fit themselves for more advanced positions. While the methods are thorough the work is inspirational.

The beauty of the mountain scenery surrounding, the nearness to many places of interest, the richness of the local fields in material for scientific study, and the facilities for entertaining students in the college buildings, make Huntingdon an ideal place for a Summer School.

The range and quality of the work will be suggested by the following list of instructors:

- BERKEY, J. M., Superintendent of Public Schools, Johnstown, Pa.
BRUMBAUGH, DR. M. G., President Juniata College, Professor of Pedagogy, University of Pennsylvania.
DEATRICK, REV. W. W., Professor of Psychology and Pedagogy, State Normal School, Kutztown, Pa.
EMMERT, DAVID, Professor of Drawing and Painting, Juniata College, Huntingdon, Pa.
FUNDENBERG, MISS ELIZABETH H., Principal Osceola School, Pittsburg, Pa.
GANTVOORT, A. J., Professor in the College of Music, Cincinnati, Ohio.
HEYL, MISS IDA E., Principal of the School of Vocal Art, Philadelphia, Pa.
JONES, ADDISON, Superintendent of Schools, West Chester, Pa.
LANDES, MISS AMANDA, Professor of Reading and Elocution, State Normal School, Millersville, Pa.
LOGAN, MISS ANNIE E., Training Teacher, Cincinnati, Ohio.

LYON, DR. G. W. A., Professor of Latin, Juniata College, Huntingdon, Pa.

MITMAN, REV. S. U., Church of the Nativity, South Bethlehem, Pa.

RUPERT, W. W., Superintendent of Schools, Pottstown, Pa.

SCHMUCKER, DR. S. C., Professor of Natural Science, State Normal School, West Chester, Pa.

SLIEPER, MISS EDNA H., Teacher of German, Philadelphia, Pa.

WALTON, DR. JOSEPH S., Professor of History and Civics, State Normal School, West Chester, Pa.

WITMER, DR. LIGHTNER, Professor of Psychology, University of Pennsylvania.

The program of entertainment, promises a rich treat. It is set with dates as follows :

MONDAY, JULY 11.—Welcome Sociable and Exhibition of Camera Club of 1897.

TUESDAY, JULY 12.—Lecture, "From Superstition to Science," Prof. W. W. Rupert.

THURSDAY, JULY 14.—Lecture (Illustrated), "Historic Pennsylvania," Dr. M. G. Brumbaugh.

FRIDAY, JULY 15.—Lecture, "Compensation," Supt. J. M. Berkey.

MONDAY, JULY 18.—Lecture, "Some modern Mound Builders," Dr. S. C. Schmucker.

TUESDAY, JULY 19.—Lecture, "Lincoln," Dr. Joseph S. Walton.

THURSDAY, JULY 21.—Lecture (Illustrated), "From Tarsus to Rome," Prof. W. W. Deatrick.

FRIDAY, JULY 22.—Elocutionary Entertainment, Miss Amanda Landes.

MONDAY, JULY 25.—Lecture, "The Old and the New," Hon. Henry Houck.

TUESDAY, JULY 26.—Musical Entertainment, Prof. A. J. Gantvoort and Pupils.

THURSDAY, JULY 28.—Farewell Sociable and Exhibition of Camera Club 1898.

RELIGIOUS

The Student Volunteer Movement has been infusing its life into the college population and is converting the very best material into vessels of gospel truth. The leaders are preparing for a vigorous campaign through the summer conferences. They will endeavor to secure permanently for the Master's service in the field all

those who have manifested an interest in the movement but are not yet volunteers. Extensive preparation has been made for the work of these summer gatherings. An extensive system of work among the churches by volunteers and those interested in mission work is organized. Our students have taken hold of the work and in different ways will labor among the churches. We expect in the future to be able to report good results from this new movement among us.

The life of the late William E. Gladstone is one of the best examples of the worth, power, adaptability, and practicality of the religion of Jesus Christ. His religion was the actuating principle of his long and useful life. It was the essence of his character. It is now the robe of glory which he wears in the courts of the Eternal. Such a record as he made and gave to the world surpasses all other gifts as a contribution to its uplifting. A true Christian life is the best commentary on Christianity. The value of Christianity lies in its perfect adaptability to the needs of humanity. The gospel is a perfect treatise on the art of living.

The religious world is becoming less timid in meeting the scientific and philosophic world. What religion once dreaded as an enemy and fled from with terror it has nerved itself to face and argue with, and, in part at least, it has become bold enough to claim, that, in what it thought was an enemy, it recognizes the characteristics of a friend. What is more hopeful still, it is found that this friend is an obedient and helpful servant. As knowledge of things grows more definite and perfect, its limitations become better known, and the chasm becomes the knowledge discovered by man and that given by revelation becomes more plainly seen.

Not one of the least benefits of a thorough education is that it enables one to discover the limits of man's knowledge. But no amount of learning can do away with the necessity of the direct inspiration of the Holy Spirit to give a saving knowledge of the gospel. The knowledge that gives salvation is the product of direct inspiration, with the Word as the basis of this operation. The amount of this knowledge one may have does not depend upon the extent of his education; but, having the knowledge given by the Holy Spirit, he can use it more advantageously for the world's good, if he has a thorough knowledge of the arts and sciences and a well trained mind. So then, education can not hurt the true child of God; but, on the other hand, it will prepare him to do the greatest amount of service for the world. Ignorance is the strongest foe that christianity has. It seems strange that just the thing that Christianity was designed to banish should be thought by some to be necessary for its maintenance. Jesus said, "I am the light of the world."

LITERARY SOCIETY NOTES

WAHNEETA

E. S. FAHRNEY, Correspondent.

Two Wahneetas, Misses Marie Myers and Elizabeth Dayhoof, have recently been called home on account of sickness. We are glad to add that Miss Myers has returned and resumed her work, and sorry to say that the nature of the sickness which called Miss Dayhoof from school is such that she will not be able to return this year. In her honor be it said that she has voluntarily laid down her Junior work here in which she has hitherto been highly successful, and gone home to care for sick relatives who, though not in her family, are in need of her services.

Several months ago, it will be remem-

bered, a movement was set on foot whereby each member of the Society pledged himself to contribute a book or its equivalent in money toward increasing the Society Library. The committee appointed to receive these contributions deferred its report from time to time until the exact figures representing the amounts received could be given. This report it is now prepared to offer, and I am sure it will meet even the expectations of those most sanguine of the success of the movement. Twenty-five books of standard authors and fifteen dollars in cash to be expended in books have been received, making in all, a collection of about forty dollars value. The addition to the Library made possible by this sum will, it is hoped, be highly beneficial to those coming after us and will serve to distinguish the Spring Term of '98 in after times as a period of high literary activity and generosity among the members of the Wahneeta tribe.

Hoping it may be considered appropriate at this time, for the purposes of this department, the following query has been put to several of the Juniata students, representing some of the different grades of work here: "According to your idea, what would constitute an ideal course of summer reading for a Juniata student of average attainments? The following replies were received from:

MR. HARTMAN, ("Post.")

"I really have not the time to write anything on this subject, but you may say for me, that a course in history, prefaced with good novels whose plots and characters are connected with the various periods of each history, would, in my opinion, constitute a very good course of reading for this summer."

MR. WIRT, (Senior.)

My ideal course of summer reading would be made up,

(1) Of such books as would give me a short outline of the downfall of Spain;

(2) Of some of Burrough's works on nature, or something similar;

(3) Of some short narratives and descriptions such as are found in the *Youth's Companion* or similar papers.

MISS SHOCKEY, (Junior.)

When one has reached the Junior year, he should have acquired at least a general knowledge of the literary world. He not only should know of the world's best writers, but his tastes should be so cultivated that to come in contact with such minds as Scott's, Dickens's, and Hawthorne's would be a luxury. For a summer's vacation our minds should have such literary matter as is pleasing and at the same time elevating. Parkman's work on "The French in the New World" is most interesting. The facts are set forth in any easy and graceful manner. Indeed a romance cannot be more fascinating. Such a production as this should be placed in our list for summer reading. Then we might add some other historical works as Fiske's volumes on early New England and Virginia history, and the "American Statesmen" series.

Those of us who like a different kind of literature will enjoy Emerson; or Hawthorne will attract us with his strange moods. Beside these, Mrs. Stowe, Holland, Thackeray, and George Eliot are well known to every cultured mind. The list from which to select is so vast that it is difficult to know who are the most profitable authors with whom to become acquainted. Be satisfied with *none but the best*. Mrs. Browning says, "Read such books that have leaves too delicious to turn."

It is not the number of books that one reads but the kind of books and how one digests the food contained in them.

Knowledge is great, but the ardent desire for knowledge is greater.

We should peruse such books as will arouse within us a sense of the great need of culture. Emerson says, "(1) Never read any book that is not a year old, (2) Never read any but famed works, (3) Never read any but what you like." But then our tastes must be so trained that none but the best productions will please us.

NEW TESTAMENT SCRIPTURE STUDY OUTLINES

The Boyhood of Jesus.—Luke 2: 40-50. The text reading contains all that is said in the Gospels concerning the life of Jesus in his boyhood and young manhood. The apocryphal gospels tell stories of what the divine boy did, but the real gospels tell very little. This is evidence that it was the mind of the Holy Spirit that it was better not to give a minute history of this period. The after portion of his life was of supreme importance to the world. Let us think of the boy Jesus as being carefully raised in a Jewish home, getting his education from his parents and from the Synagogue, getting his knowledge of the Greek language from hearing it spoken, not differing from other children in form, feature, or action, except that he was purer, gentler, more unselfish, and more thoughtful. He was conscious, in a degree at least, of his sonship with God, yet willingly subject to his parents. He learned the carpenter trade from Joseph, and in his younger days doubtless helped to support the family, especially after Joseph's death. Thus we read the human side of Christ's life, and how natural and beautiful it was.

In the text we have first a view of Jesus's bodily and spiritual development. He grew physically after the manner of other children; as to whether he was free

from the accidents and maladies of other children we are not told. The negative might be inferred from the statement that "he bore our sickness," Matt. 8: 17. As to his spiritual development, the statement is made that he was filled with wisdom, or as the Greek rendering gives it, "becoming full of wisdom." This rendering gives the idea of gradual development in the spiritual as well as in the physical. The additional statement that the grace of God was upon him is significant. The child grew physically, intellectually, and spiritually, and God therefore regarded the child with perfect satisfaction because his will concerning him was realized. This satisfaction is expressed by conferring his favor upon him. This is God's creative idea concerning us all, and we will receive his grace if we come up to his idea.

This prepares us for what is said concerning Him in the next paragraph, where we have the first glimpse of the spiritual greetings of Jesus as exhibited in his ministry. First the idea of fidelity to the law is prominent. According to Ex. 22: 17; Deut. 16: 16, men were to present themselves at the sanctuary at the three feasts of Passover, Pentecost, and Tabernacles. Women were allowed, in later years were recommended, to attend the Passover; and with children, attendance was optional with the parents until they were twelve years old, when every young Jew became responsible for legal observances. Jesus was now to become a "Son of the Law" and this made the Passover a special occasion for Joseph and Mary. How the sword would have pierced her soul if she could have seen the typical meaning of the passover lamb! How different twenty years after, when she went up with her Son and saw the fulfillment of the Passover in His death on the cross. In the 43rd verse it is said

they remained at the Passover feast until the days were "fulfilled," which means that they stayed there all the seven days of the feast though it was not absolutely necessary that they should remain longer than the first two days. This shows their interest in the service, and especially does the tarrying of the boy Jesus, after the time was up, indicate an intense interest on his part. It was an interest such as was unexpected on the part of his parents, for verse 44 states that during an entire day's journey they supposed he was in the company. At the close of the day they sought him but found him not. After three days they found him in an apartment of the temple where the doctors of the law met for conference and discussion. He asked them questions and they were of such a character as to attract the attention of the doctors. And not only so, but they were astonished at his understanding and answers. This shows not only his interest but his superior wisdom. Verse 48 shows the effect of his conduct on his parents. They were amazed. Why should they have considered this early devotion to the law of God strange and unaccountable? The answer to this question seems to be that his conduct during his childhood period had been such that this act of his, concerning which they had not been consulted, took his parents by surprise. His obedience and submission had been so complete, that this independent conduct was a great surprise. This throws a precious light upon our Lord's boyhood. His early days were not spent in astonishing his companions by supernatural efforts of power, as recorded by some pretended historians, but in obeying his parents, in acting as a child who had really taken our nature upon him.

TEXT EXAMINATIONS.

1. Why is so little recorded in the

Gospels concerning the boyhood of Jesus?

2. Where did he get his education?
3. In what way did he probably differ from other children?
4. In his physical development, was he free from the accidents and maladies of other children?
5. What may be inferred from Matt. 8: 17?
6. What is said about the child's development?
7. What is God's creative idea concerning us all?
8. On what ground shall we receive His grace?
9. What idea is brought out in verse 42?
10. What three feasts was every Jew expected to attend?
11. Were the women required to attend?
12. When was a boy regarded a Son of the Law?
13. What was the typical meaning of the Passover?
14. What is meant by "when they had fulfilled the days?"

J. B. BRUMBAUGH.

OLD TESTAMENT SCRIPTURE OUTLINES

ISAIAH,—Introduction.

The prophet Isaiah, although not the first to give us written prophecy, was perhaps the greatest of prophets. From the standpoint of literary style and beauty also from that of subjects and themes treated, the book ranks foremost among prophetic literature.

Little is recorded of his private life. He filled, however, the office of prophet during a long and most eventful period of the nation's history. From the book itself we learn that he was married and that he had at least two sons to whom he gave symbolical names, Is. 7: 3; 8: 3, 18. According to the book of Chronicles

Isaiah was a writer of history. "Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet son of Amoz, write," 2 Chron. 26: 22. "Now the rest of the acts of Hezekiah, and his good deeds, behold they are written in the vision of Isaiah the prophet son of Amoz, in the book of the Kings, of Judah and Israel," 2 Chron. 32: 32. A Jewish tradition makes his father Amoz a brother of King Amaziah, perhaps with a desire to explain his great influence at the court; according to another oft-repeated tradition he suffered martyrdom in the reign of Manasseh, by being sawn asunder. In C. 1: 1, the names of the kings under whom he prophesied are given. "The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jothan, Ahaz and Hezekiah, King of Judah." When we come to look into the matter we shall find that the names of these kings do not give us a precise indication of the duration of the prophet's active life; for Jothan was for years associated on the throne with his father Uzziah, 2 Kings 15: 5; 2 Chron. 26: 21; also we are not told whether Isaiah survived Hezekiah.

The active ministry of Isaiah covered a period of about forty years. This is obtained by reckoning from the death of Uzziah 6: 1, which probably took place 740 B. C., to the invasion of Sennacherib (c. 36-37) which happened in 701 B. C.

SUMMARY OF EVENTS.

The events that occurred during this period furnished the occasion for Isaiah's prophecy. We shall see from what follows that the events were most momentous and of vital significance, both to the northern and southern kingdoms. In 740 B. C. we have the call of Isaiah. The long and prosperous reign of Uzziah, 2 Kings 15: 1-3; 2 Chron. 26: 1-23, also

probably named in the Assyrian inscriptions, was succeeded by the Syro-Ephraimitic war, waged by Rezin of Damascus and Pekah of Israel, first against Jothan and then against his son Ahaz 2 Kings 15: 37; 16: 5ff; compare 2 Chron. 28: 5ff. During this time the great Assyrian power appears on the stage and calls for the prophet's prediction of the fall of Judah's confederate enemies Is. 6: 7. About 734 the inhabitants of N. and N. E. Israel are deported by Tiglath-Pileser. Damascus was captured in 732, 2 Kings 16: 7ff; 15: 29; 2 Chron. 28: 16ff; Isa. 17: 1-3. Then came the fall of Samaria itself in 722 B. C. in the reign of Hezekiah 2 Kings 17: 3ff; 18: 19ff; Isa. 28: 1ff; followed by the military operations of Sargon against Palestine and Egypt. Isa. 10 and 20. Thus ends the Northern Kingdom. Now comes the shadow of impending trouble when the host of Sennacherib invaded Judah in 701 B. C., and his ambassadors taunted the people of Jerusalem under its very walls 2 Kings 18: 13-19:37; Isa. 14: 24-27: 17: 12-14; 33. All these movements, in their bearings upon Judah and the neighboring nations as well as the attitude of Egypt Ch. 19 and 30, and the growing importance of Babylon 13: 1-14: 23; 39 furnished matter for the prophet's teaching during what must have been a harassed and busy life. See Driver p. 195-196; Robertson p. 87-88.

The most striking conception of the book of Isaiah is that of "*The Servant of the Lord*." Sometimes this servant is made to signify Israel as a whole, "*Who is blind but my servant? or deaf as my messenger that I send? who is as blind as he who is at peace with me, and blind as the Lord's servant Isa. 42: 19*. Sometimes it signifies the faithful or true Israel. "Yet now hear O Jacob my servant; and Israel whom I have chosen: thus saith the Lord

that made thee, and formed thee from the womb, who will help thee. Fear not O Jacob my servant; and thou, Jeshurun, whom I have chosen." Remember these things, O Jacob; and Israel, for thou art my servant: O Israel, thou shalt not be forgotten of me." Isa. 44: 1, 2, 21. This servant rises especially in the middle portion 52: 13-53: 12 into a mysterious Person who makes atonement for His people and brings in the final glory.

INTRODUCTORY QUESTIONS.

1. What is the nature of the style and subject matter of Isaiah's prophecy?
2. What can you say of his family?
3. What can you say of his work as an historian?
4. During the reigns of what kings did he prophesy? Give date of his labors.
5. Give summary of events during his active career.
6. What was the significance of the fall of Samaria in 722 B. C.?

CORRECTION.

In article, "Old Testament Scripture Outlines, Hosea concluded" of May ECHO, the following corrections should be made. Page 78 first paragraph Jesreel should be Jezreel. Second paragraph p. 79 should read: The careful reader will observe that the arrangement of these discourses is not continuous, neither is it systematic. This portion of the book may be divided into three sections: Ch. 4-8 in which the main thought emphasized is Israel's guilt, Ch. 9-11 vs. 11, in which the main thought is Israel's punishment; 11, 12-C. 14, in which these two lines of thought are both contained (C. 12-13), but are followed (C. 14) by a glance at the brighter future which may ensue, provided Israel repents. Page 80 line 20 from top of page the Roman V should be eliminated.

AMOS H. HAINES.

Juniata

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Juniata College
JUNIATA COLLEGE,

HUNTINGDON, PA.

VOL. VII. No. 7.

JULY, 1898.

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Juniata Echo

VOL. VII

HUNTINGDON, PA., JULY, 1898

No. 7

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The JUNIATA ECHO is published monthly, except in August and September.
Subscription price (ten numbers), 50 cents. Single numbers, 5 cents.
Entered at the Huntingdon, Pa. Post-Office as Second-class Matter.

EDITORIAL

EDUCATION is the natural craving of every sane soul. Not to be educated is to live abnormally and weakened. To be educated is to be fitted for the best work the Lord lays upon us. An educated soul full of the Holy Spirit is God's incarnated force to win the world to righteousness.

M. G. B.

THIS NUMBER of the ECHO will be sent to a number of persons who are not subscribers, and this item is written to ask all such to become subscribers, and thereby helpers in the good, noble work of education. It is also an appeal to every alumnus of Juniata College, to renew, or become a subscriber. The old students will find the ECHO a medium for information relative to the progress of the college and a means of securing information of the work of their fellow students. Subscribe for the ECHO now.

THE JULY number has been delayed somewhat on account of the interruption in the working force incident to the changes at the close of the school year. It is proper to say here, that the school year of 1897-8 has been the most successful of any of the past; and that the

prosperity of the college has been uninterrupted. Each year marks an advance in its progress and usefulness. With the completion of Oneida Hall the culinary department has been almost perfected. The beautiful dining-room affords increased enjoyment at meals, while two stories of dormitories, finely furnished, afford increased facilities for accommodation of students.

AT THIS writing the Pennsylvania Summer School is in session in the buildings of Juniata College, and we may add in the Juniata Valley, for almost every one of the interesting historic views and places are invaded by the earnest, enthusiastic students who have assembled here for work and inspiration. Huntingdon is an ideal place for such a school, and the buildings of Juniata College afford a very pleasant and comfortable home.

Those of us who remain here miss many of the genial faces of former years; some have been kept away by death, some by sickness of themselves or near friends, others on account of the unfortunate war with Spain; but their places have been taken by others and the delightful companionships of former years are again renewed and enjoyed. We note that the

scope of the school is widening, and so its influence is extending to new fields and even to other states; for Ohio, Indiana, New Jersey, West Virginia, Kansas, and Georgia are represented, as well as a large number of the counties of Pennsylvania.

IN THE JUNE ECHO we showed the necessity of liberal endowments to perpetuate independent educational institutions, and gave the amounts already accumulated by several of the larger colleges and universities of this country. It must be a convincing argument to every friend of Juniata College, that if other institutions of learning, where the fees are very much higher, and the patronage very much greater, cannot live and work to advantage without large endowments; that unless they combine to place the institution on the solid financial basis which will be necessary for its perpetuation, and growth, there will come a time when the work must suffer in consequence.

We now urge upon the friends of education amongst us the necessity of combining to create an endowment fund, such as shall be adequate to place Juniata College on a financial footing, and that will secure the highest possible success in the good work admitted to have been done under its teachings. It is not enough that the institution should be out of debt, because that desirable condition has been acquired only by the strict economy and careful management that has characterized the work from the beginning; but great sums should be pledged, the interest of which could be used to carry on the work, and a larger aggregate made available for further buildings and equipment.

There is no fear of the work ceasing for God's energy is in it, and that never fails nor ceases; but, with proper appreciation of our responsibility in the matter,

we may enlarge our souls by coming forward manfully, nobly, lovingly, and supplementing that with our benefactions and labor. All divine agencies are promulgated by human instrumentality, and here is one of the open fields in which God calls those who have been blessed with wealth, even of a moderate degree, to emphasize a force that has already done so much to better mankind and save souls from death.

COMMENCEMENT WEEK

SERMON TO THE BANDS

On Sunday morning, June nineteenth, Professor Swigart delivered a most appropriate discourse to the College Christian Bands before a large and appreciative audience. His subject was "Instrumentality and Agency." Some of the many good things that the Bands as well as all others should remember are: "God might convert men without human instrumentality but he does not. The need of the world is men and women, not money. There must be something of human life mixed in with divine life before anything can be done. The point of submission is real power."

BACCALAUREATE SERMON

A masterly discourse was delivered by Doctor M. G. Brumbaugh to the graduating class on Sunday evening, June nineteenth, from John 3: 10. It was strong in reaching the central truths of successful being, and in the fire and fervor of real life with which every thought was characterized. The key-note of the discourse is contained in the following sentence which he made: "A man knows when he has touched red-hot truth." The foundation for the discourse was obtained from the circumstances of the life of Nicodemus. Nicodemus sustained a double relation. He was a

self-appointed Jewish leader and teacher, and he was also a learner at the feet of Jesus. In the first he was false, caused by his environment, in the second he was true, following his higher and better nature. Upon this foundation was built a structure adorned with priceless gems for the outgoing class and for all others present as well. But the gem of the gems was presented early in the discourse. Nicodemus sought an explanation of the miracles Christ did, but instead of an explanation of the "miracles that he did in Jerusalem, Jesus adds to the sum of them by giving to Nicodemus the most remarkable miracle of all his life—the miracle of regeneration, through which miracle alone, and by the power of which alone, all other miracles are to be understood. The man that knows not the miracle of regeneration can never know the miracles of Christ any more than you can read history before you can read the letters of the alphabet."

The speaker follows this important truth with the thought that the one who would lead in public must have a secret source of strength, a fountain of replenishing. Seemingly opposed to this truth, the thought was presented that a leader must not be a quoter, but a thought producer. By being born anew through contact of man's soul with fecundating truth, a fountain will be opened within the soul itself. A new being will be brought into life. No one can materially benefit the world unless he becomes a fountain of new truth. Both man's part and God's part in making this hero, this leader, was presented. There is a place for hard work and self-reliance, and there is need of resting in, drawing from, and depending upon higher sources than self. The first is to prepare the vessel to receive and use that received from the higher sources.

In closing some good things to remember were presented: All are learners; masters are taught; Jesus is the great teacher; we are shut in by interminable mysteries, etc. Finally the body never truly lived. To live is to live forever, and Christ brought the birth of eternal life and through that he has made it possible for every soul to enter into everlasting life. It is wise to acknowledge one's limitations; it is wiser to remove them; it is wisest to accept Christ as the source of one's life and inspiration and power, as one's Master, as the Great Teacher.

ALUMNI EXERCISES

When President R. A. Zentmyer, '82, called the Alumni Association to order at two o'clock on Wednesday afternoon of commencement week, there seemed to be a small number of members present. But when a list was made later in the day sixty-eight were found to be in attendance. The main business of the Association was the election of officers, the treasurers' reports, and the initiation of the class of '98. The following are the officers for the ensuing year: president, D. C. Reber, '91; 1st vice-president, C. C. Ellis, '90; 2nd vice-president, W. L. Shafer, '95; recording secretary, Esther E. Fuller, '97; corresponding secretary, Viola Workman Myers, '97; treasurer, Mary N. Quinter, '83; musical director, Wm. Beery, '82; executive committee, C. C. Johnson, '94, I. Bruce Book, '96, and Libbie Rosenberger, '97; trustee of the alumni endowment fund, M. G. Brumbaugh, '81. The class of '98 was then introduced and addressed by the president of the college. The endowment matter was presented and a subscription of nine hundred fifty dollars was given by the class. Professor Wm. Beery, treasurer of the endowment fund, reported the fund to be over ten thousand dollars.

In the evening at seven-fifteen o'clock the alumni convened in the library to the number of eighty-eight, and marched by classes into the chapel. Doctor Gaius M. Brumbaugh, M. S., '79, of Washington, D. C., of the first class from the Brethren's Normal College led the procession. The evening's program was opened by S. S. Blough, '93, who conducted the devotional exercises. President Zentmyer then delivered an address, happy in its references to the past and present states of affairs and patriotic in its appeal to one's duty as a citizen of the United States. A mixed quartet rendered "The Harvest Time is Passing By," and Esther Evans Fuller, '97, recited "Aunt Maria at the Eden Musee." William Beery, '82, rendered in solo, "One Sweetly Solemn Thought," after which Grace Quinter Holsopple, '88, read the alumni history which appears in this number of the ECHO. Roland L. Howe, '94, may be Cramped with duties in the shipyard, yet he found time to write one of his brisk, thoughtful orations. He treated a live theme, after which a male quartet rendered "Lead Kindly Light."

Soon after these exercises the members wended their way toward the elegant new dining-room in Oneida Hall, where they were given many a pleasant viand by the carterer, Geo. W. Fisher. Occasionally Toastmaster J. Allen Myers, '87, called a cessation of hostilities to the delicacies. C. C. Ellis, '90, responded to the toast "Our Absent;" H. B. Landis, '94, "Juniata in the South;" J. A. Myers, '87, "Our Benedicts;" DeLena A. Mohler, '95, "Our Bachelor Maids;" F. F. Holsopple, '91, "The Pennsylvania School Teacher;" Florence M. Myers, '96, "The Influence of Juniata in the Home Life;" M. G. Brumbaugh, '81, "Auld Lang Syne," in which he recited many incidents of the early history of

Juniata and those connected with the founding of the institution. Two stanzas of "Auld Lang Syne" were then sung in a soft, meditative melody, and the alumni exercises of ninety-eight, pleasant and long to be remembered, were closed.

The committee in charge of the alumni banquet and decorations is certainly to be congratulated for the tasteful arrangement of tables and ferns and flowers and flags, and for the excellent repast. A number of the college boys furnished mandolin and guitar music for the banquet.

The following list by classes shows the members of the different classes in attendance. An italicized name indicates that the member pursued studies in Juniata during the last school year:

- '79—Gaius M. Brumbaugh, M. S., M. D.
- '81—M. G. Brumbaugh, A. M., Ph. D.
- '82—William Beery, R. A. Zentmyer.
- '83—*Mary N. Quinter.*
- '85—May Oller.
- '86—I. Harvey Brumbaugh, A. B.
- '87—J. Allan Myers.
- '88—Henry R. Gibbel, Grace Holsopple, B. S.
- '90—*Charles Calvert Ellis, A. B.*
- '91—Margaret Coder, Rebecca A. Kauffman, F. F. Holsopple, D. C. Reber, A. B.
- '92—W. C. Hanawalt, *Kenton B. Moomaw.*
- '93—Zella Benedict, S. S. Blough, V. R. Snavelly.
- '94—Dora E. Weaver, F. H. Eberly, *J. Lloyd Hartman*, R. L. Howe, *Carman C. Johnson*, *L. M. Keim*, H. B. Landis, F. L. Myers.
- '95—Edith G. Hawn, DeLena A. Mohler, *Mame B. Smucker*, H. B. Fetterhoof, Orra L. Hartle, *D. Murray Hetrick*, Bruce I. Myers, *W. L. Shafer*, Jos. W. Yoder.
- '96—Jennie K. Brumbaugh, Bertha Co-

der, Florence Myers, Anna Ken-
dig, Fannie Shellenberger, *Mabel*
Snavelly, *Maude Sperow*, *W. I.*
Book, *I. B. Book*, J. Ward Eicher,
H. D. Metzger, *E. W. Newcomer*,
H. S. Replogle, *L. B. Rogers*, *J.*
J. Shaffer, *W. E. Sperow*, Ira B.
Whitehead, *Jas. Widdowson*.

'97—Jennie M. Dome, Esther E. Fuller,
Bessie Rohrer, Lettie Shuss, F. D.
Anthony, *W. M. Bosserman*, John
E. Burget, *Jesse B. Emmert*, H.
R. Myers, *J. M. Pittenger*, *M. L.*
Pressel, C. B. Replogle, *R. M.*
Watson. J. M. Hartzler, F. A.
Whittaker and Jos. A. Zook at-
tended Commencement.

ALUMNI HISTORY

GRACE QUINTER HOLSOPE, '88

The chief value of history lies in the fact that the knowledge of past achievements serves to inspire to future endeavor and gives the results of past wisdom for present and future application. With this in view we enter upon a brief review of the happy past of our alumni association and its work.

The story of a score of years has left its impress on the lives and hearts of Juniata's sons and daughters. Many lessons have been learned, some of them perchance dearly bought for he who would learn in the school of experience must not count the cost of her instruction. Many pleasures like flowers by the wayside have brightened the path through the years. That we may gain the value of some of these lessons, and gather some of the pleasant flowers by the way, we meet together to-night.

Our beloved alumni family has grown so large that we can tell of it only as a whole rather than as individuals. When more than twenty years ago that self-sacrificing, sainted leader, Jacob Martin Zuck

breathed the breath of life into our *Alma Mater*, and he with other faithful workers of early Normal days equipped the first three children to go forth into the battle of life, we doubt not that his far-seeing vision beheld the result of this score of years of earnest labor on the part of faithful instructors. Each year for nineteen years a class of young men and women has gone forth with well-trained minds and upright lives to fight for right and make the world better.

It was in 1885 that our association was conceived and organized, when six graduates and four members of the faculty met in room "52" to form an alumni association of the Brethren's Normal College, now Juniata College. From that small beginning our band has grown—the members of which are represented in many lines of human action. This organization was the product of careful thought and definite aim. Its founders fully realized that though they had graduated and were about to pass from the immediate care of the *Alma Mater*, they still needed her helpful influence, and they felt too that they could not lightly break a bond that had woven itself about their hearts during their student life.

As individuals our paths widely diverge and not as in former years are we privileged to enjoy a personal acquaintance with each other. As children of the same educational mother we start out from the same school-home, surrounded by much the same intellectual and social conditions.

"We start together yet how far-diverging
Our individual paths of life shall be,
Each his own scheme intently urging,
Each working out a separate destiny."

In our organization three distinct lines of action have been planned and successfully pursued. One of these consists in our own social and mental culture. The

friendships formed in school days are strong and lasting, and it is with happy anticipation that each favored alumnus turns his steps toward Juniata at the commencement time. The associations of our student life are firmly fixed on memory's page and we fondly gather each year at the place we love so well. Another work dear to all our hearts and of great moment is our endowment fund. Many of our number have realized that "Success means sacrifice." Many know what difficulties must be overcome in securing an education. The sympathy born of like experience or of sympathetic witnessing of heroic struggle of those not favored of fortune or circumstance, but who have heroically carved their way inch by inch until they reached the mecca of their hopes—"graduation day"—this sympathy has quickened the heart of our association, and as a body we stand ready to welcome to our number with hearty congratulations those who compel recognition by their own heroic endeavor. To such as have completed their junior year and hesitate to enter upon the senior year because of the extent of financial burden involved, we stand ready to extend a helping hand. For this purpose an endowment has been created and funds raised. Until the present time forty-five young men and women have been loaned sums of money to enable them to complete their course. Until this time eighteen hundred dollars has been loaned and reloaned. Our own culture and the helping hand we extend to our brothers are but means to the accomplishment of the chief end for which our organization stands. We recognize the deep sense of obligation under which we are continually to our *Alma Mater*, and it is the special work of each alumnus individually chosen and earnestly discharged to extend her influence, increase her power, and

maintain her credit at home and abroad.

It would be a source of satisfaction and interest to recite the history of each life and the individual achievement of our members. As time will not permit this detail we must content ourselves with a brief summary of the avocations and vocations in which our people may be found. Of our number four have chosen the profession of law and are keen in pursuit of legal practice. On our roll may be found seven M. D's. who are faithfully following the varied duties of their profession. Medical science has made perhaps more substantial progress in the past quarter of a century than any other, and it is now possible to minister more effectually than ever to the ills of unfortunate humanity. In its vanguard are our representatives found worthily bearing the title that classes them among members of one of the most noble professions.

"There's nothing great on earth but man and nothing great in man but mind," and to its culture, growth and development seventy-five of our faithful band devote their efforts. The mysteries of mental growth and action are well worth the patient study of a life-time, and from the country schools to the universities are our fellows found each doing his best in his chosen work. Twenty-six of our number have been called by the church to the ministry. To study and to faithfully teach the will of God is their chief purpose. One of these has within the last year gone to India to carry the Gospel's light into her darkness. To give the message of salvation to perishing souls is a holy calling, and blessed are the faithful ones!

Nor are we lacking in representatives in the industrial world where brain and brawn work side by side for mutual advantage. Merchants, manufacturers,

clerks, book-keepers, and farmers are all duly represented. Where skillful hands and cultured brains are requisite they are found discharging their duties with credit to themselves and their *Alma Mater*. No small percentage of our number have chosen the quiet walks of life and by their devotion to duty exemplify the truth that "the post of honor is the private station." Many of these adorn the profession of home-making and home-keeping which forms the basis of all social and civil progress.

Nor has Cupid ceased his naughty pranks. Some of those of early classes who were thought to be invulnerable to the power of his dart have within the past year chosen the life in which two are one. Our missionaries, S. N. McCann of '83 and Elizabeth Gibbel of '91, having gone forth with one aim, purpose, and spirit, have chosen to become one in temporal destiny. Laura M. Keeny of '85 has taken a new name "Bucklin" beneath southern skies and orange blossoms. The sage of '87, our present teacher of Physics, whose heart was open to all and closed upon none has at last closed upon one to the exclusion of others, and thus the J. A. M. of '87 and Viola Workman of '97 have joined their interests. W. S. Price, who since his graduation in '84 has kept wiseacres guessing, has after fourteen years chosen himself a wife. One bright June day in '97 Florence M. Harshbarger of '96 became Mrs. T. T. Myers, and now her smiles grace a Philadelphia parsonage. W. C. Hanawalt of '92 appears among us with the message that he has found another half. C. O. Beery of '96 came from the Southland to find a bride. May the joy bells ring for them all through all the years!

Nineteen Commencements could not come and go and leave our alumni circle unbroken. Four of our number have

been called to the Great Beyond. The past year brought the message of the death of Gertrude Neely of the class of '91. Those of us who knew and loved her found it hard to realize that she who was so bright and ambitious must so soon give up life with its brightest hopes. Our sympathy goes out to friends bereft of loved ones. Long will we hold in loving memory those who once worked with us here. May the roses of the sweet June time grow beautiful above them and as though weeping for our loss shower their ripening petals with rich perfume upon their resting places!

Closely interwoven with our alumni life are those who through all the years of its history have stamped their influence as instructors upon the lives of those who have carried from Juniata's halls, the inspiration to higher thought and nobler deeds. Among them and on them time has wrought and is working its changes. Some have come and gone to other fields of labor while as students come and students go some stay on forever. The psychologist, J. H. Brumbaugh, is still the mind-reader, expositor, and telepathist of room E, and his genial smile and kindly word still welcome new students to Juniata. Our singer of the early eighties is our present musician and still discourses sweet strains. What would be Commencement without Professor Beery and his choir? Our poet of pencil and brush while having been for a time engaged in caring for the homeless has again taken up the brush and ripening years but intensify his love for his art. From his class-room are carried not only pleasant memory pictures but many a canvas holds a picture of some happy scene of Juniata life to brighten a home nook in other years. While "52" is no longer large enough, nor modern enough, our worthy knight of quantity and extension,

Professor Saylor still treats on lines, surfaces, solids, spheres, and all sorts of mathematical forms and problems. But though a master of Mathematics he has not as yet solved life's most intricate equation—that of our beloved Holmes' ideal of the highest form of human happiness—"four feet on a fender!" "This is not as it should be," and we hope that this problem may yet have a happy solution and another home be added to the circle on College Hill. Saving eye-glasses Professor Swigart is growing old by the almanac alone. Who of us is not thankful to remember his earnest, practical admonitions to true Christian living? May this chapel's sacred desk long be blessed with his ministry!

The foundation of Juniata is deeply laid not only in brick and stone but in imperishable human character. Her influence is widening and strengthening with each passing year. Her alumni have been weighed in the balance of stern reality. They have gone forth to be tried—the school of experience and each year but serve to reveal the sturdiness of their character and the justice of their claim. Their achievements teach us the lessons of courage, patience, and hope. At this time may we again renew the pledge of fidelity to our *Alma Mater*! May she rejoice in perennial vigor and ever-increasing influence! May we as her children be loyal, devoted, and true, bringing each year our tribute of love and esteem! May her confidence in us ever meet its full expectation, and may future years multiply the triumphs of the past!

CLASS-DAY

One of the most interesting features of commencement week was the exercises of Class-day. Thursday morning at nine o'clock, the chapel was crowded in every aisle and corner. C. A. Studebaker, of

Ohio, president of the class of '98, called the assembly to order. F. F. Holsopple, of Parker Ford, conducted the devotional exercises, and Nellie Wright, of Huntingdon county, read the minutes of the previous meeting. The class president then gave the welcome address and spoke of Juniata's sons and daughters "out in life looking homeward to-day." Anna Mae Smith, of Somerset county, then rendered a vocal solo, "I'd Have You Dream." This pleasing selection was followed by "Songs of All Nations," an oration, by Lolita Borst, of Newville. By her clear, bold, patriotic style of delivery Miss Borst showed a realization of her subject. After treating of our own "America," the "Star-spangled Banner," and "Marching Through Georgia," the speaker gave the stories and nature of the national songs of England, Scotland, Ireland, Germany, and other countries. The young lady merited the commendations she won from her hearers.

E. S. Fahrney, of Waynesboro, read the class poem in which he touched upon some traits and foibles of his classmates. Zelda Hartzell and Bertha Evans then rendered a piano duet, after which Julia M. Chilcott recited "Six Love Letters." L. J. Lehman, of Geistown, delivered a spirited oration, "Above the Falls." Those who know Lorenzo Lehman find in him a conscientious, systematic young man, a student, a Christian. Such qualities were shown in his strong-sentenced oration.

George H. Wirt, of McVeytown, then treated the numerous episodes of the year in a humorous and faithful "History." The natal day was October fourth, 1897. Black and gold were the class colors, and *Put a Fac*, the motto. The class hail from five states: Virginia, New Jersey, and Indiana furnish one each;

Ohio, two; Pennsylvania, fifteen. After a quartet by four boys of the class, "A Scene at Juniata, 1920," was presented, with Anna Mae Smith as president of the college. The following members of the class were in the faculty: Nellie G. Wright, professor of Ancient and Modern History; Ellis G. Eyer, Mathematics; Porter J. Briggs, Domestic Economy; William I. Strayer, Ancient Languages; Jacob H. Brillhart, Modern Languages; Joseph J. Bowser, Natural Science; Frank R. Widowson, Bible Studies. After two "faculty meetings," in which various topics were discussed, Matthew T. Moomaw read "Reveries of Another Bachelor," in which he divined the future. The production, even though a "dream," showed ability by the manner of delivery, the style of composition, and the discreet choice of words. Class-day exercises closed with a tender, touching rendition of the class song written by Ellis G. Eyer, of Tyrone.

COMMENCEMENT EXERCISES

On the evening of June 23rd, at 7:30 o'clock, the chapel, which on such occasions seems to diminish provokingly, was literally filled to overflowing; and at the call of Vice-president I. Harvey Brumbaugh the large audience came to order, while Professor Beery's choir, in a most reverential manner rendered the opening hymn of praise. Professor's choir seems, by some magical power, to transfer itself into the tip of his baton, and one cannot but feel exalted after hearing these singers. The third chapter of first John was then read by Elder Daniel Vaniman, of McPherson, Kansas, after which he invoked the guidance of the Holy Spirit for all assembled: especially did he pray for the class then about to close the work of the courses, asking God that they might relate themselves to Him that might use them.

Milton Bruce Wright, of Cassville, Pennsylvania, then introduced the graduating addresses in an oration entitled "The Uncrowned King." He conceived mankind to be divided into those who lead and those who follow, and with historic sweep reviewed the story of Israel until the time of Christ, The Uncrowned. Him the orator then crowned most eloquently, declaring Him to be the real hero. Though monumental marble may mark their names upon historic plains, the hidden lives of glory are the lives of real kings. The pure, unselfish life is the only life worth living, and those who bind the wounds of the world shall head the rolls of honor.

The life of "Clara Barton" was then beautifully portrayed by Bertha Evans, of Huntingdon. The story of the Red Cross Society, the work of Miss Barton during our Civil War, her labors in Germany, and her helpfulness during the siege of Paris were all referred to; and we were reminded that when the throbbing agony came from Cuba then was Clara Barton sent to the Pearl of the Antilles on a noble mission of mercy. After the wreck of the Maine she sent a beautiful despatch saying, "I am with the wounded." She, like the Master, went about doing good. In the midst of the carnage of war she provided an oasis of peace. Her oration was quite timely and was delivered in a quiet, impressive manner.

At this juncture we were entertained by Mary Lyon, Bessie Rohrer, Irvin Van Dyke, and Jesse Emmert in a beautiful quartet.

Next came an oration by Joseph Thatcher Haines, on "International Arbitration." What is propped by cannon and bayonet topples over at last. The nations of the world are uniting their voices and demanding that their differences shall be settled by justice and not

by force. We often forget the arts of peace in the times of the drum-beat and the fife. Rome and Greece may have built their fame upon military distinction, but America stands pre-eminently for the cause of peace. Intelligent people demand settlement of differences by peaceable means. Three prominent benefits of arbitration cited were: prevention of financial uneasiness, uselessness of large armies and navies, and friendship of nations. Let us listen for the music of this far-off bliss. The oration was strong, argumentative, and well-delivered.

Zelda Hartzell now came to the front with a somewhat mystical subject, but before she had gone far into her theme we all saw that, like Ponce de Leon, it is possible that some of us are "In Quest of a Shadow," and our dreams of gold resolve themselves into vanishing illusions; or like Sir Launfal we travel far in search of something to do or to be when close by our own door-step there lies the opportunity of our lives. Many beautiful lessons for life were dropped like gold-dust by the speaker. Her enunciation was clear, accompanied by a forceful delivery.

The program was enlivened at this point by a rich volume of song from the choir.

"The Clodhopper" next received attention at the hands of Joseph A. Crook of Ohio. This unique name really is for the agricultural industry of the United States, and it was with true American vivacity that the speaker depicted the scenes of farm life and enlarged upon the present, past, and future possibilities of the oldest of human occupations. By a process of evolution the farmer has become the most independent man on earth. The tiller of the soil has brought about the results of this great nation. In a somewhat humorous style the speaker

drew a picture of farm life in the morning, and then, in an enthusiastic peroration, appealed to young American farmer boys to "stay by the old place."

A quartet, "Crown Him with Many Crowns" followed, after which Charles C. Ellis, our Classical graduate of '98, presented in his characteristically forceful style "The Need of an Ethical Ideal." Charles is so well known among Juniata-ians and his reputation as a speaker is so decidedly marked that we feel if not unable at least unworthy to remark extensively upon this final effort of his most successful school career. He was true to himself even in this proud hour of his life, and we all rejoice with him in his hard-earned and well-deserved triumph.

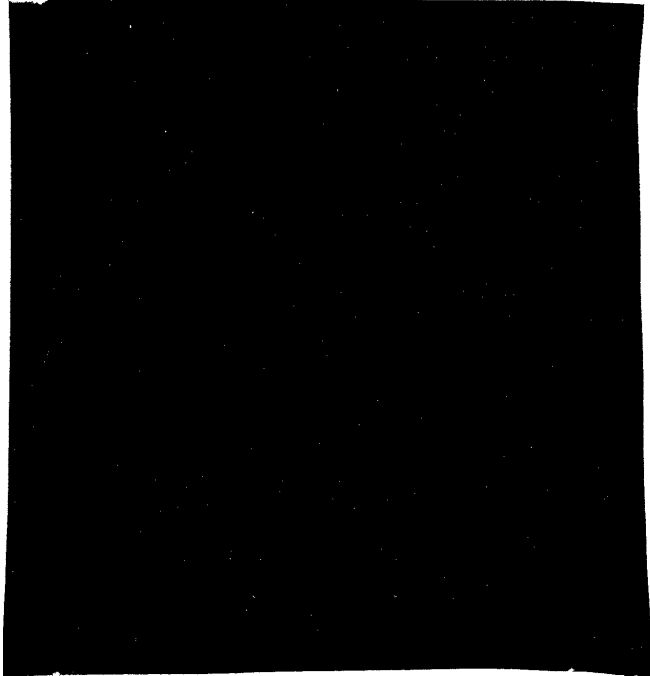
The conferring of degrees by Doctor M. G. Brumbaugh was preceded, as usual, by an address to the class, full of inspiration and wholesome advice. His theme was based upon Tennyson's "Holy Grail" from the Idyls of the King, and the striking truths which he drew were simply beautiful, and really sublime. Besides the degrees of Bachelor in English to twenty young people and Bachelor in Arts to one, the President named S. S. Blough, '93, Harry Metzger, '96, and William Book, '96, as Masters in English, and Doctor Gaius M. Brumbaugh, of Washington, D. C., as Master in Science. The exercises closed with a grand chorus, "Haste, Happy Day."

NOTES AND PERSONALS

Anna Laughlin and Emma Nyce, Juniors of '97, will return to join the Seniors of '99.

Doctor Brumbaugh preached the dedicatory sermon of the new Brethren Church at Hagerstown, Maryland, on the seventeenth instant. A large number of Juniata-ians were in attendance.

J. E. Keeny, '82, is engaged as teacher in the Chataqua Summer School at Ruston, Louisiana.



Lizzie Knepper, a student of '82-'84, now residing in Waynesboro, is still interested in Juniata and sends good wishes and greetings to the work.

At the close of Summer School Professor Emmert and family expect to go to Maryland to visit and work for Juniata. He will work in parts of Virginia also.

Mrs. Grace Holsopple, B. S., '91, with her little daughters, Frances and Naomi, has been visiting her mother and sister, Mrs. and Mary Quinter, since the middle of June.

J. A. Myers, '92, is canvassing Connecticut, Massachusetts, and the Hudson River valley, in the interest of Dodd Meade, and Company, publishers of the International Encyclopædia.

Doctor Brumbaugh's address before the State Teachers' Association on "An Educational Struggle in Colonial Pennsylvania" will be issued in pamphlet form

and may be had by addressing the editor of the ECHO.

President Brumbaugh will spend three weeks of August in Ohio, doing institute work at Blanchester, Mt. Vernon, and Newark. Following this he lectures one week at Pittsburg, and one at Wilkesbarre.

A. P. Silverthorn, '85, has been re-elected principal of the Ridley Park (Pennsylvania) schools. Mr. and Mrs. Silverthorn are spending the vacation with the latter's parents, Doctor and Mrs. A. B. Brumbaugh.

Professor S. B. Heckman, who taught in Juniata in '96 and '97, and who has just completed a year's graduate work in the University of Pennsylvania, has been elected to teach German in Cheltenham Academy near Philadelphia.

About the middle of August the Juniata students from Ohio will hold their annual reunion at the home of Charles O. Beery, '96, near Pleasant Hill, Ohio. Doctor Brumbaugh and Professor Ellis will be present from the faculty.

Vice-president I. Harvey Brumbaugh attended the meeting of the National Educational Association in Washington, and afterward spent a week visiting friends in Virginia. He intends to spend the remainder of his vacation at home.

Professor Swigart and family spent the week following Commencement at Philipsburg, visiting and resting. They will visit the Professor's old home in Mifflin county in August, and the interests of Juniata will be looked after there and in Juniata county.

May Oller, '85, will sail on August thirteenth with Elder D. L. Miller and wife for Europe and Asia. May will do mission work for the church she loves and

expects to be absent about eighteen months. The ECHO wishes her *bon voyage* and *God-speed in her noble work*.

Professor McKenzie is spending his vacation in recreation and study at the home of an aunt in Montrose, Pennsylvania. He writes, "If it were possible, I ought to grow fat." Just after Commencement the Professor spent a week in finishing the cataloguing of a fine private library of a Philadelphian.

G. W. Brumbaugh, '87, attended the National Educational Association's convention at Washington, and is now attending the Summer School at Juniata. Mr. Brumbaugh has been re-elected to the principalship of the seventh district schools in Dayton, Ohio, at an advance of two hundred dollars in salary.

Mr. Keeny, our steward, "Grandma," and Miss Emma expect to spend part of the month of August at their old home in Cumberland county. The strain and worry of house-cleaning and Summer School have told on Mr. Keeny's health. It is hoped that a few weeks' rest may find him restored for next year's stewardship.

The four large buildings upon the college campus require a strong force of workers for the cleaning after the year's school. The two weeks between Commencement and the opening of the Pennsylvania Summer School were occupied in renovating the buildings. August is really the only month of vacation at Juniata.

After spending a few days around Juniata, a few more visiting in Bedford county, and still four more attending the Pennsylvania State Teachers' Association at Bellefonte, where he assisted President Brumbaugh, Professor C. C. Ellis wended his way Baltimoreward where a cordial welcome awaited his arrival. During

the summer Professor Ellis will make a trip through Maryland and Ohio in the interest of Juniata.

The policy of Juniata College has been to strengthen its work by securing able instructors in all its departments, and we are glad to announce that Prof. O. Perry Hoover, of Dayton, Ohio, has been secured as instructor in Greek and Latin for the coming year. Many old students will remember Prof. Hoover as a "Normal" student here; and since those days he has continued his studies, so that he is now thoroughly prepared for the position to which he has been elected. In 1894 he was graduated in the Classical Course of De Pauw University, and received the degree of A. M. *pro merito* in '95. He spent some time also in study at the University of Halle, Germany. In his brother he conducted the Gem City Classical School in Dayton, Ohio, until called to De Pauw University to be instructor in Greek. His work there was quite successful, and Prof. Hoover will be welcomed to Juniata both as an old friend and as an able teacher.

During the last school year four of our boys were devising some plan for spending the summer. They decided that work among the churches of the Middle District of Pennsylvania along the lines of Sunday schools, prayer-meetings for old and young, and general church enthusiasm in missionary and practical home working, briefly, earnest work for the Master and inspiration to others, these they thought to be the most profitable things to do during vacation. To their credit be it said that they sacrificed financial enterprises for the work which they are doing without pay except the eternal coin of Heaven. I. Bruce Book, '96, W. I. Book, '96, Jesse B. Emmert, '97, and Irvin Van Dyke compose the quartet who are praising God by their inspiring songs as well as by their earnest entreaties and unselfish work. Mrs. Ella J. Brumbaugh has charge of the finances of the experiment—for such it is—and any contributions to the cause will be gratefully accepted.

From the annual catalogue of Juniata which has just been issued there is patent a growth of the college in equipment, faculty, library, buildings, courses of study, and number of students. The enrollment of students for the year, exclusive of Bible Session, was three hundred twenty-two. Seven states were represented, Pennsylvania furnishing two hundred seventy-nine, Ohio and Maryland each fifteen, Virginia five, New Jersey three, West Virginia three, Indiana one. Germany was represented by Richard Arno Dassdorf. Thirty students pursued classical and Bible work and twenty were graduated from the Normal English Course. The Course in Arts has been changed somewhat to conform more closely to the current college curriculum, and elective courses are offered in the

junior and senior years. In the biblical department are offered two courses, the Eclectic English and the Divinity. The latter requires three years' work, and, with one and one-half years' Hebrew study, leads to the degree of Bachelor of Sacred Literature. The Musical Courses are full and offer advantages over former years. The presswork on the catalogue was executed by Mr. J. Lee Rupert who prints the ECHO also. The excellent mechanical work on the catalogue places it among the neatest work which has come into our hands. A fine picture of Oneida Hall is inserted. Copies of the catalogue are sent to many, and any number needed may be procured upon application to the vice-president. It is hoped that the recipients of these catalogues will exert themselves actively for their *Alma Mater* and beloved school-home, and that each one will come to Juniata or will be instrumental in inspiring some worthy young person to pursue a course of study in the college.

GONE BEFORE

LIZZIE D. ROSENBERGER

For this alone on Death I wreak
The wrath that garners in my heart,
He put our lives so far apart
We cannot hear each other speak.

—Tennyson.

In the volume of by-gone days there is one page that especially claims our attention. It bears a date, that of February eighteenth, eighteen hundred and ninety-eight; and a name, that of Gertrude Neely of the class of ninety-one.

The date will be remembered by us who love her, for on that day after many months of pain, "God's finger touched her, and she slept." For so "He giveth his beloved sleep," and we know that for her was verified the promise, "Joy cometh in the morning."

For over a year she was battling with

that dread disease consumption. Once, after lying for days on her bed of suffering, she said, "Mother, you remember how you used to hold me in your arms, when I was a little child; Jesus will take me to himself, just like that."

"What matter though the days be long with pain;
And nights without the light of moon or star;
Since we can see across Life's troubled main
Our Father's lighted threshold from afar."

At another time she said, "I want you to miss me when I am gone, but do not close the house, and have everything gloomy." She died at her home in Washington. She had requested them to bury her at Shade Gap, beside Grandmother. There the friends of her childhood gathered about her for the last time. As she lay in her casket, made beautiful by the many floral offerings of those who loved her, there was a look upon her face that told of peace—joy—Heaven. And so at last amid the gloom and shadow of a wintry day, her weary body was laid to rest.

As I re-read her letters in which the experiences of her daily life are sketched with much beauty and truthfulness, visions of the past come and go. I see her as she was at Juniata College, where those who knew her best loved her most. Study was pleasure and she then looked forward with eager anticipation to a course at Vassar, but her failing health rendered this impossible. She interpreted music with a depth of feeling and expression that will always linger in our memory. She was an artist, clever with her pencil. One of her paintings is before me as I write—a stormy sea with a ship riding at anchor. Gertrude has "crossed the bar," soon we shall follow. It will ever be an inspiration to recall appreciatively, her beautiful traits of character, sterling virtues, and helpful services; she was one of the "pure in heart" and they

shall see God. The class of ninety-one numbers one less, and we who knew her best carry deep heart inscriptions of her that time will ne'er efface.

At its recent annual business meeting, held June 22, 1898, the Alumni Association of Juniata College adopted the following resolutions of condolence:

WHEREAS, the Angel of Death has visited us and removed from the scenes of earth to her reward, Gertrude A. Neely, a member of our Association, who was near and dear to all who knew her; and, while we bow in submission to the will of Him who doeth all things well, we feel that the Alumni Association has lost a devoted friend and helper, and the class of '91, one of its most worthy members:

Resolved, That we cherish the memory of our deceased sister and endeavor to imitate the examples of earnestness, faithfulness, and sincerity that her life afforded.

Resolved, That we tender our heartfelt sympathy to the bereaved family and commend them for consolation to our God who is able to sustain them even in this dark hour.

Resolved, That these resolutions, with a sketch of her life, be published in the JUNIATA ECHO, and a copy be sent to the sorrowing family.

The Class of Ninety-one.

RELIGIOUS

The ideal school is the institution in which the entire being is developed, in which the mind and soul are made to bud and blossom together. This we claim Juniata does. This institution is founded on the principle of a personal God. It recognizes that all truth forms a unit, that every branch of knowledge has some connection with every other, that back of every branch there is a core to which all

adhere, and in which all center; and lastly, that this core, which some call the great first cause, some the great unknowable, the cause of all causes, we recognize and worship as God the Father.

Thus we find intimations of God in every class room. We look upon every branch which we teach as fragments of his thought. Every teacher throughout the institution is a living epistle of religious truth, who unconsciously weaves the thought of a personal God in with his other information, as well as gives precepts and examples of wholesome morals. But this is not all. The period of intellectual feasting is set in a frame of gold, studded with diamonds, emeralds and rubies, in way of sermons, prayer-meetings, Christian bands, and personal influences. The whole week is encircled with religious influences. Especially rich have been the soul feastings of the closing weeks of the session, which were filled with the class prayer-meetings, the sermon to the bands, the baccalaureate sermon, and other excellent services, notes and extracts of some of which appear in this issue of the ECHO.

BIBLICAL STUDY AT JUNIATA COLLEGE DURING LAST SCHOOL YEAR

AMOS H. HAINES

During the last school year at Juniata College, special attention was given to biblical study. In the Bible department of the school, the following subjects were taught; viz., Hebrew, New Testament Greek, Church History, Bible History, Exegesis, Homiletics, Life of Christ, Miracles, History of the Bible, and Prophecy.

Two classes were sustained in Hebrew. As the classes were somewhat late in organizing, the amount of work done was not so great as it would have been if a whole school year could have been de-

voted to the subject. One class completed Hebrew Elements. This includes the completion of two books edited by Doctor Harper, president of Chicago University. The one book is entitled "Introductory Hebrew Method and Manual," the other, "Elements of Hebrew." In the study of the two books, all the main principles of the language are considered and discussed, special attention being given to the verb. The first eight chapters of Genesis also are read in the original Hebrew. After the student has mastered these two books, the study of Hebrew is a pleasure as well as a great benefit. In order to continue his study the student will need a Hebrew Bible, a good lexicon, and "Gesenius' Hebrew Grammar;" also "Hebrew Word Manual" by Craig.

The work in New Testament Greek was pursued similar to that in Hebrew. That is to say, the methods employed were similar. The class began by using "Introductory New Testament Greek Method" by Harper and Weidner. In this book all the more important elements of the Greek language are considered and quite elaborately treated. The grammar of the language is constantly kept before the mind of the student. In the study of this book the entire Gospel of John is read in the original Greek. When this work was completed the class took up the study of Matthew's Gospel. The text used was "Cambridge Greek Testament for Schools and Colleges," edited by Professor Carr of Oxford. In the study of Matthew especial attention was given to the exegesis of the original text. The book of Matthew was followed by a study of the book of Galatians. The Westcott and Hort text was used. Here special attention was given to Pauline Theology, and the meaning of New Testament Greek words as brought out in "Thayer's Greek-English Lexicon of the New Testament."

Thus the Gospel of John, of Matthew, and the Epistle of Galatians were read entire.

The course in Church History covers one whole year's work. This course was given entire last year. The first half of the year was spent in considering the first hundred years of the history of the Christian Church, known as the Apostolic Age. As a guide to the study the first volume of Schaff's Church History was used. The last half of the year was spent on the remaining portion of the church's history, down to the present time, using Fisher's Church History as a text. This work was conducted in a manner most suitable to stimulate original research on the part of the student. Students were requested to make frequent use of the college library, and, from time to time, papers were prepared and read by members of the class on some important subject pertaining to the work. These papers were listened to with interest by friends and members of the school.

The subject of Bible History was considered on a somewhat broad and liberal basis, using Blakie's "Manual" as a text. Frequent references were made to McCurdy, Driver, Kittel, and Cornil. Talks were given by the instructor from time to time on the modern method of biblical study, and on what, for convenience, was called the proper point of view or method of approach. Here the student was left to work out his own problems. It was the work of the instructor to present the subject, to show the merits of the so-called traditional view, also of the more modern view, and then leave the student to use his own judgment and power of analysis in determining which view is the more reasonable.

The study of Exegesis from the English text, was confined to the Gospel of John. The object was first, to find, if possible, the exact meaning of a verse or

passage, then to study it in its connection and to make its teaching most beneficial and practical to the individual, whether minister or layman. The student was asked to think and to analyze for himself.

Homiletical study was designed especially for ministers. It consisted of sermon plans and outlines, the delivery of the same, with suggestions and criticisms by members of the class and instructor in charge. Along with the work in Exegesis and Homiletics, attention was given to Elocution, more especially however, as its principles apply to scripture and hymn reading.

The study of the life of Christ was taken up by periods. Each period, so far as time permitted, was carefully and critically studied. It was found that Christ used wonderful adaptability in making his teaching fit the particular people whom he was addressing and teaching. The progress of Christ's teaching was especially emphasized. It was found that he continually prepared the minds of his disciples for larger and greater truth and a deeper insight into spiritual things.

The subject of Miracles was studied and found to be very practical and interesting. They were studied under the following heads: Nature Miracles, Healing Miracles, and Resurrection Miracles, with the hope that the student might be enabled to understand the true purpose the Master had in view, and thus be able to make an intelligent application of them in the teaching of the Word. Also their relation to the early church was considered. They were then taken up separately and what they teach was pointed out. The present day use of miracles was discussed.

In studying the History of the Bible, such subjects as the origin and growth of the Biblical Canon, Chief Manuscripts, Versions of the Bible, &c., were looked

into. The Sinaitic or Tischendorf manuscript probably elicited the greatest interest. No novel ever presented a more interesting or exciting plot for a study.

Prophecy was introduced by a few lectures on the subject. The works of Amos, Hosea, and Isaiah were considered and their times and circumstances were compared with the times and circumstances of our own day. The Old Testament was found to be a live book. Some knowledge of Prophecy was found to be fundamental to intelligent Bible study.

It remains to be said that while Ethics and Evidences of Christianity are taught in the regular courses of the college, these subjects have direct and important bearing on biblical study, and as such, their practical bearing on Christian character and the Christian system was constantly kept in view.

Mention should be made in this connection of the work of Doctor Brumbaugh, Elder I. D. Parker, and Elder T. T. Myers during the Special Bible Term. Doctor Brumbaugh gave two courses of very helpful and instructive lectures, one on the Early History of the Brethren Church, and the other on the Book of Job. Elder I. D. Parker preached a course of doctrinal and evangelistic sermons, and Elder T. T. Myers conducted the Sunday School Institute work. The work of these brethren was much appreciated and added life and inspiration to the Bible work of the school.

Such, in brief, is an outline of the work of last year. For the coming year it is hoped that still more will be done along the line of biblical research and study. Everything will be done to bring this department of the work up to the standard which the general intelligence and requirements seem to demand. To all ministers and students who desire to enter

upon a thorough course in Bible study, a three years course of systematic study is now offered. It is hoped that next school year the classes in these all-important subjects will be enlarged by earnest and zealous students.

A word remains to be said to those who cannot possibly come into personal contact with the work at the college. All such are advised to subscribe for the college paper, the JUNIATA ECHO. In this paper which is issued monthly two courses of Bible study are outlined, one on the Old and one on the New Testament scriptures. The object of these courses of study is by exposition, analysis, and systematic outline, to bring before the mind of the reader biblical and scriptural subjects of fundamental importance to an intelligent understanding of the Bible, also to furnish references to the most recent and scholarly literature on the subject in hand. These outlines we think will prove helpful to all who are interested in modern methods of study. Our motto is, "The Bible is a live book for every earnest, living soul." May we all earnestly endeavor to know more of its teachings!

J. H. Swan, '92, Lorenzo J. Lehman, '98, and George H. Wirt, '98, will return in September to pursue work in the Course in Arts.

T. S. Moherman, of Ashland, Ohio, who has been studying in the University of Wooster, will come to Juniata at the autumn opening to pursue his biblical studies.

The sad news of the death of one of Juniata's daughters, Nannie Coppock Flory, has just reached us. The ECHO extends sympathy to the sorrowing husband and family.

JUNIATA COLLEGE,

HUNTINGDON, PENNSYLVANIA.

LOCATION. In the beautiful Juniata Valley is situated the historic old town of Huntingdon, well suited for a school town because offering safer and better conditions of living than are possible in larger towns and cities. Huntingdon has the modern conveniences of telegraph, telephone, electric lights, and water works; and is very accessible from all parts of the country because situated on the main line of the Pennsylvania Railroad. The healthfulness and beauty of the surroundings contribute much to the pleasure of student life at Juniata.

BUILDINGS AND EQUIPMENT. The first building on the college campus was erected in 1878 and '79, and since that time there have been added Ladies' Hall, Students' Hall, the Heating Plant, Library Vault, and Oneida Hall, which was completed during the past year. A very important part of this new structure is the dining room, 40x75 feet, a large, airy room with open fire place, and whose windows command a view of the town below and the surrounding mountains. Above the dining room are two stories of ladies' dormitories of modern equipment. All the buildings are especially adapted to the purposes of the institution, affording excellent advantages in class rooms, laboratories and library, as well as providing a comfortable home for the students.

FACULTY. Juniata College has a large and able Faculty for an institution of its size and character. The reputation of the college is based upon what has been done under the direction of its professors. The classes are small, and the individual direction of trained instructors gives a better discipline than is to be gained at many other colleges. The Faculty has been strengthened with a view of making every department represent a high standard of method and scholarship in the different lines of study.

COURSES OF STUDY. The college offers instruction in the following departments: Business, Music, Bible, Normal English, Seminary and Classical. Each department is thoroughly organized and offers advantages in its distinctive field of work. The Classical course is receiving special attention and the advance which has been made along this line is felt in all departments of the college.

AIM. The management of the college purposes to give a thorough, practical education under moral and Christian influences. This is to include all the elements of social and religious culture which tend to the development of true manhood and womanhood.

The Fall Term of 15 weeks begins Monday, September 12, 1898.
For catalogue and other information, address

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HUNTINGDON, PA.

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Lecturer on Pedagogy.

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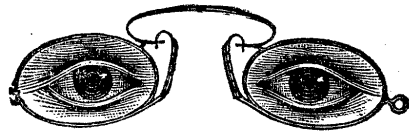
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Juniata Echo

VOL. VII

HUNTINGDON, PA., OCTOBER, 1898

No. 8

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The JUNIATA ECHO is published monthly, except in August and September.

Subscription price (ten numbers), 50 cents. Single numbers, 5 cents.

Entered at the Huntingdon, Pa. Post-Office as Second-class Matter.

EDITORIAL

THERE IS a duty which every college must feel and must heed, as it grows and prospers. It is a duty not to itself, not to its students, but to the community in which it is located. As a social unit it must respond to the spirit of altruism which is the guiding principle of present day civilization. That institution which would profess the responsible and noble name of college, and which would yet keep all its energies, all its beneficent influences within itself, is doomed to narrowness, stagnation and death. To gain is to give, and to give is to gain. To withhold is to lose.

It is for this reason that last year we hailed the venturesome effort of those who risked their own pocket-books in order to secure a course of lectures for the College Chapel. The Juniata College Lecture Bureau, it is true, was organized primarily to secure for Juniata students advantages which could not be attained by them in any other way. Those advantages, though really gained, are, of course, not so plainly perceived by our younger people. Though youth has yet to learn the power of ideas—not of bare facts strung together in a text-book, but

of living ideas, vitalized by the intense energy of a strong and vigorous thinker—it will nevertheless grow on those ideas and learn in later years to appreciate and to bless the man who brought the germs of inspiration.

But apart from the benefits attained by our students, we are pleased to know that the Bureau this year continues its organization with undiminished zeal. We rejoice because its energies are directed in such a way that they are not and can not be appropriated by Juniata alone. Huntingdon, we believe, last year gained from the oratorical ability, the intellectual acumen, and the philosophical morality of such men as Colonel Bain, Mr. Emmett, and our own Doctor "M. G."—gained in breadth of view and in elevated ideals of thought and action. Huntingdon gained as we gained, and when such a thing can be said of a community and a college, it means that the college has grown into the community life—has grown in stature and has entered upon a higher stage of its existence. That is the reason why we congratulate the Bureau on its first successful year and wish it all success in the year to come.

THE ADDITION of a new teacher to Juniata's faculty has always been regarded by the trustees as a matter of grave importance, and has often been the subject of much careful deliberation. It has always been their purpose to secure the very best ability that was available, and so have often encouraged prospective teachers to extend their preparation and broaden their experience, deferring employment accordingly, or giving them leave of absence to complete a course or add another in preparation. All who are concerned about the success of the college, and who are interested in its work and its future, will join us in our anxiety to keep the teaching force abreast of the need.

The need in the Bible work was apparent, and Professor A. H. Haines was called during the last year to fill that place, and now all know him as an efficient worker in the school; and those who read the ECHO have become, or should have become interested in his notes on Bible study, which, in connection with others prepared by Elder J. B. Brumbaugh constitute a valuable feature of the monthly issues. These Old and New Testament scripture study outlines, alone should commend the ECHO to thousands of readers, and give it a prominence and value that would attract sufficient patronage to enable the publishers to enlarge it and so greatly extend its influence.

For the present year the need of additional help in the faculty was recognized and Professor Oliver Perry Hoover was called and has become, with his wife, engrafted into Juniata's college life. He is not an entire stranger here, as he was one of the early students in the infancy of the school. He now returns with laudable zeal in the work and a preparation that, it is hoped, will insure success in his work. He is a graduate of De Pauw Uni-

versity, and took post-graduate work in the same institution to secure, upon examination, the Master of Arts degree. He then went to Germany and studied Philosophy at Leipsic University, and to this added an experience of four years' teaching in language work. That Professor Hoover may succeed and establish himself as an integral part of this growing college is the wish of all his friends, and the hope of the trustees.

That nothing may fail for want of forethought and foresight the trustees are ever encouraging the different members of the faculty to add, as opportunity may come, to their store of knowledge, and build that they may build higher, broader, firmer. It is for this purpose that our vice president, Professor I. Harvey Brumbaugh, is absent at Harvard University for the year. It is not ambition, but high, genuine devotion to the cause for which we here labor that induced him to sever ties so congenial, and take up a burden so weighty. Not that he may reap a richer harvest, but that he may be enabled to sow more bounteously that you may reap the more abundantly; and who can estimate the blessing that may be bestowed in the years to come by this additional equipment.

THE FALL TERM of the school year 1898-9 of Juniata College opened with greater promise of a successful year than any that has gone; and, yet, each year has chronicled a growing success from the beginning which we hope may continue. A greater number of students is not the ground of this hope, but better equipments, broader facilities, and the same Divine benediction that has fostered the work, and kept it, leading on from the three to hundreds, from a "hired house" to a broad campus encircled by great buildings for their accom-

modation. Those who trust in God need not fear, for He careth for His own.

The limit of growth stops only where the limit of facilities stop. To enable double or triple the number of students to go in and out at Juniata will require the liberal aid of all whose minds have been brought to recognize the good work that has been done here, that is now being done, and that is possible to do in the future. More ground is needed upon which more and greater buildings need to be erected that the work may not cease to grow.

We have those among us, in the church, who are enthusiastic missionaries in the sense of giving and aiding. Has it ever occurred to them what a great missionary field, for the church, such a school as Juniata College really is? Here the workers, the messengers are equipped for the work, and directly under the care of the church. Dollars spent in aid of this work become thousands by the time they reach the foreign or even domestic field. This feature of missionary work ought to commend itself to all friends of the cause.

THE NEED OF AN ETHICAL IDEAL

Graduation Oration

CHARLES CALVERT ELLIS, A. B., '98

"The tapestry that hangs in the halls of the princes of the Old World is a very elaborate and beautiful fabric. In the manufactory it is woven by hand and thread by thread. The weaver sits on the wrong side of the web as he works, seeing nothing but a ragged surface and an unmeaning tangle of loose and variously-colored threads. High above him on the wall hangs the beautiful picture of some great master, which he is set to copy. As his eye passes from his model to his work he keeps drawing in the rough threads and trying to imagine how it looks on the other side; but day by

day he sees nothing but the same unmeaning thicket of ravelled ends and confused colors.

"When his long toil of days, and weeks, and months is done, he goes around to the other side to see the result, and beholds an even surface and a finely-shaded picture—a clear and beautiful copy of the work of the great master that hung as an ideal above him."

Truer than the classic conception of the Fates weaving the thread of human life, is the imagery which would represent each of us, like this weaver at his task, amidst the busy humdrum of life, weaving into a fabric of peerless beauty and priceless worth, the tangled threads which nature and circumstance have placed within our hands. Above the head of each one hangs the picture he has chosen to copy; and deftly the fingers are flying, weaving these threads of life. And if, when the long day of toil is ended, and we go around to the other side, we shall find that we have "wrought better than we knew," 'twill be but the "face to face" revelation of the power of life's ideal.

Every life has an ideal, and the development of every life is conditioned by its ideal. The most abandoned criminal has had his ideal, and it has been his curse; and no one walks a king among men but has been sunning his life in the radiance of a blessed ideal. And life is ever noble or ignoble, manly or unmanly, heroic or cowardly, according as the ideal has an ethical or a non-ethical content; according as it is moral or immoral.

Centering our thought upon the true or ethical ideal, we notice that it is not a constant quantity. The unfettered thought of youth is not more changing than is man's ideal. It dawns on one at first like the vague impression which comes to us when told of the angel slum-

bering in the block of marble; but the old sculptor Time chisels away year after year, and every day is a new revelation as we see more and more of the image working itself out under the skillful hand of the Master.

And what a beneficent thing it is that this ideal is not defined from the first; that it does broaden with life and widen with experience; so that one is never limited, but always led by his ideal.

No man can ever perceive the same ideal twice since he can never stand twice at the same point in his life's experience; just as it is impossible for two persons to see the same rainbow, because of their inability to occupy the same point of view at a given time.

But there is one unchangeable quality about the the ethical ideal, namely, its direction. Its content may be uncertain; but in all its will-o'-the-wisp wanderings, its direction is forward, not backward, up and not down. It "lures to brighter worlds and leads the way."

From what has been said it must be evident that it is impossible for any human being ever to reach the height of the ethical ideal, and with "Eureka" upon his lips, shout his triumph to the millions of his comrades toiling up the steep behind him. Just so certain as there is this ideal floating before every life, just so certain is it that life must fall short of it. Therefore, to measure life by this standard is to put the brand of imperfection upon the best, and to stamp the most heroic with the die of failure. "The law of the ideal is inexorable."

And yet, paradoxical as it may seem, life can be noble and achievement splendid, only as we "forget the things that are behind and press toward this mark of our high calling." Well has it been said: "While a better is in sight we can rest in no good, and to refuse to move onward is

to be a traitor to the highest." In our human imperfection, universally acknowledged, Lowell says truly that "not failure, but low aim is crime;" and he who is content to rest at ease because he can never win to himself all of what his ideal may hold, will never enjoy the repose of "the heights," nor slumber at last 'neath the blessed benediction breathed soft as evening zephyr from lips divine o'er the life of the lowly peasant woman of the East—"She hath done what she could."

Not alone in the individual life, but in the larger life of the community and of the nation is there need of a loftier, a truer ideal. Eagerly have we been watching as the twilight of the century dies beyond the purpling hills, for the hastening heralds of a newer dawn to ride up the eastern sky. But only a few weeks ago one of our modern thinkers made this statement: "We are passing through the world's night"—a statement which, read off into ethical terms, simply means that the majority of men are living below their best and failing to measure their lives over against a lofty ideal. The great need of our civilization to-day is subjective not objective. If we would depopulate the saloon, the gambling den, the jail; if we would sanctify, even to unsanctified ears, the blessed names of mother, home, and heaven, we must reach the inner life of men and teach them to love the true, the beautiful, and the good. We cannot purify life in the halls of legislation.

If we wish statesmen and not demagogues to hold the helm of the Ship of State, we must appeal, not to the appetite, but to the intellect; we must exhalt, not passion, but patriotism. The first need of the world is not a "Forward! March!" but an "About! Face!" Men are living below their best because they haven't set the best before them. Only once in all

history has humanity's ideal been clothed upon with flesh and blood and embodied in the tabernacle of clay. The world may worship as its *hero* a Confucius, a Buddha, or a Mohammed; but as its perfect, unapproachable *ideal*, it has long since crowned the lowly Nazarene, the Man of Galilee—none other like him; none other near him.

One cannot but commend to the manhood of to-day two qualities, too oft forgotten—his heroism and his chivalry.

Test him by the flickering torch-light or in the glare of the noon-day sun, he is ever the same—calm, fearless, brave. In the darkness of Olivet, wrestling while his watchers sleep, or in the gloom on Calvary, agonizing while the rabble jeer, he is ever a hero, forever a martyr.

In an age when the best philosophic thought united in teaching the degradation of woman, this chivalrous Knight of God ever treated her with respect and honored her with a thoughtful, nay, tender consideration. To him woman owes her place as queen of a truer civilization; to him the world owes the substitution of the Christian home for the Christless harem; to him womanhood owes its dignity, manhood its glory. *Ecce Homo!* Behold the Man! Looming against the background of the past; the mightiest Figure of history—the noblest, truest ideal of the ages. Behold, Behold the Man!

May we not bespeak for the manhood of to-morrow this Christian chivalry, all too rare to-day?—The chivalry, not of sentiment, but of strength; not of knight-hood, but of manhood; the chivalry born, not of word and form, but in life and heart; the chivalry whose smallest act betokens no shadow of disrespect to her whose loving service and abiding influence only the angels of God might tell.

And is it too much to hope that the day will come, when on this earth there shall walk a generation of manly, heroic souls, who, invested with the knighthood of the clean, pure, manly life of the Christ, shall project into the heaven's blue this true ideal of a perfect life, till the world shall lift its head from the groveling dust and cry, *Ecce Homo!* Behold the Man!

A PERFECT DAY

ADALINE HOHF BEERY

Out of the south, where puffs of sun-white cloud
The pale blue hangings of the heaven emboss,
The warm wind blows the crimson woods
across,

And half-forgotten ripples tell aloud
The gladness of the brooks, which float a crowd
Of leaves, like autumn navies; on the moss,
Fit couch for dreaming ease, the grave oaks
toss

Their acorns, and the banks in shadow shroud.
The half-blown moon is limned against the west,
A lingerer to witness this pure day;
Who knows, when she pursues the stars to rest,
What sweeter smiles may charm her night
away?

This is a day when joy flows to the brim—
The stately echo of a summer hymn.

NOTES AND PERSONALS

WELCOME!

Study,

Exercise,

Campus Socials—

The order of the day.

Subscribe for the ECHO.

Study hour is now "six-thirty."

I. Bruce Book, '96, has charge of Penn Hall.

J. M. Hooley, '95, has entered Juniata for the course in arts.

Cleo Gilbert is attending Dickinson Seminary, Williamsport.

W. M. Bosserman, '97, is teaching near his home, East Berlin.

Hand or send any personal or item of interest to the editors.

Archie T. Kochendarfer was at home over Sunday, October ninth.

J. M. Miller, '94, is principal of a school near his home, Dayton, Ohio.

A movement is on foot among the college boys to establish a literary club.

Corder Mellott was at his home from the seventh until the tenth of October.

J. Omar Good, '96, is with the Geiser Manufacturing Company at Waynesboro.

The debating clubs have been reorganized and young Websters are in training.

Shelving for at least four thousand volumes was placed in the Library in August.

Alice Beckley, a junior normal of '98, is teaching at Koonsville, Bedford county, this year.

Horace E. Wells came from Montgomery county and entered the junior college work.

Anna Laughlin returned this year for the senior normal work, and brought her sister Flora.

J. W. Yoder, '95, is pursuing his college work in the Northwestern University, Evanston, Illinois.

Vinnie Shuss is pursuing her senior normal work. Her sister Rachel, too, is a student in Juniata.

Bessie Wine returned to Juniata and is pursuing work preparatory to kindergarten study and teaching.

Before making your purchases look over the advertisements in this issue. Patronize Juniata's patrons.

Emma Carstensen, '91, says, "I cannot afford to do without the ECHO." She is teaching at Geistown this year.

Mrs. Solomon Brake accompanied her son Frank from Chambersburg to Juniata and found that Juniata fulfills all that it promises.

Marion Eichelberger was made happy on the thirteenth of October by a visit from his mother, Mrs. Ella Eichelberger, of Barree.

A rule has been made forbidding a student to visit the station except by permission from the professor in charge of his hall.

T. S. Moherman entered the Bible department of Juniata on October first. He brought with him from Ashland, Ohio, D. W. Weidler.

J. F. Bechtel, who is well remembered by Juniata, has entered the medical department of the University of Maryland, Baltimore.

S. A. Myers, '95, formerly principal of the schools at Alexandria, Louisiana, has been elected to the principalship of the high school at Minden.

R. M. Watson, '97, has entered the law. He is reading under Mr. Lovell and is continuing a part of his college work in private study.

Ella Rosenberger attended the Ohio reunion at Covington and spent a pleasant week with relatives and Juniata friends. She is at home this year.

Many old students are back in Juniata looking well and in fine condition for work. On all sides is heard the expression, "Had a fine summer."

Mary L. Goss, '92, makes little noise to let her friends know that she is still alive. Possibly that results from her being at her home at Sabbath Rest.

There was war on 'bus rates during vacation. For the nominal price, five cents,

one can be conveyed to any place in Huntingdon. "Keep off the trolley track."

Clyde V. Mierly was a student in Juniata this year until the third of October on which date he entered the School of Dentistry of the University of Pennsylvania.

Edythe Shenck visited her home in Lancaster county the first three days in October. She was made happy, too, by a brief visit from her father on the eleventh.

Doctor M. G. Brumbaugh has been elected a member of the University Council of the University of Pennsylvania *vice* Doctor Fullerton, who has gone to Europe.

Base ball and tennis seem to be the only athletics in Juniata this term. A rumor of foot ball was in the air, but the October winds blew it over the hills and far away.

The Sunday School Convention of the Brethren Church of the Middle District of Pennsylvania was held in the college buildings on the eighth and ninth of September.

P. H. Beery who pursued the first three years of his college work in Depauw University has entered Juniata to complete his work for the bachelor's degree next June. Mr. Beery's family is here with him.

Estella Weisel visited College Hill October first. Fifty-six children are in her charge in the primary department of the Defiance schools. Stella Mellott teaches the intermediate department in the same city.

Elder "H. B." was at Hagerstown, Indiana, the second week in October attending a joint-meeting of the General Missionary and Tract Committee and the Executive Board of the Brethren's Publishing Company.

Professor and Mrs. Myers are now pleasantly located in Doctor M. G. Brumbaugh's property, into which they moved during August. The professor is building a house on his lot next north from Elder J. B. Brumbaugh's.

Albert M. Klepinger accompanied Professor and Mrs. Hoover (his sister) from Dayton, Ohio, and is now in the commercial department. He is thinking strongly of entering the college department for the course in arts.

Elder S. F. Sanger, of Calverton, Virginia, led the chapel exercises the first week in October and gave a short, helpful talk to the students. Elder Sanger is a member of the General Missionary and Tract Committee of the Brethren church.

Mrs. J. M. Coble, mother of Esther Coble, of Ashland, Ohio, has come to Juniata to act as nurse. The ECHO gladly welcomes Mrs. Coble to Juniata, but hopes that little sickness may come into college and that her work may be light during the year.

Mrs. Alfred Englar came with her daughter Florence and her son Herbert to see what sort of place Juniata is. After having remained a week she found the college to be a good place, and she went to her home at New Windsor, Maryland, with warm feelings toward Juniata.

The Bible department of the college is meeting with a liberal patronage. The following classes have been organized: two in Hebrew, two in New Testament Greek, Life of Christ, Homiletics, Exegesis, Bible History and Biblical Literature, and History of the Reformation.

Have you read Professor Sloane's "Impressions" of Bismarck, in the October *Century*? Are you reading Mr. Smalley's papers on "Gladstone," running in *Harper's*? These grand old men had the

"stuff" heroes are made of. You'll be helped by reading these articles.

Doctor M. G. Brumbaugh came quietly into chapel on Sunday evening, September twenty-fifth, and gave his boys and girls goodly advice in a sermon from Psalms 78:25. "Man did eat angels' food." On Monday morning in chapel the doctor gave a short, impressive talk.

D. Murray Hetrick is missed in the college life and work this year. He is assistant principal of the Cheneyville, Louisiana schools. On his trip southward Murray stepped off the train in Huntingdon and found a number of friends to greet him and to wish him unbounded success.

Although limited in point of number the Pennsylvania Summer School had a pleasant and profitable session this summer in the college buildings. The executive committee was enlarged and more thoroughly organized. It is hoped that next year's Summer School may prove a universal success.

Doctor A. B. Brumbaugh has filled his position as member of the Faculty by giving two lectures on hygiene this term—September twenty-seventh and October seventh. His advice is practical, pointed, and well worth following. The Doctor is expected to lecture every second week throughout the year.

The Young Men's Christian Association of Huntingdon has now arranged a star course of five lectures and entertainments, which it is offering to the public. The course will open on November ninth with the favorite Wilzeck Concert Company. This course merits the support of the students, and Juniata should be well represented at each number.

We regret to note the absence of Carman C. Johnson from Juniata and from

the ECHO staff. His energy, administrative ability, and enthusiastic, Christian zeal added life to the college. Carman is now in the advertising office of the Geiser Manufacturing Company at Waynesboro. The ECHO congratulates him on his appointment and wishes him success and pleasure in his new line of labor.

Doctor M. G. Brumbaugh has placed a number of reference works and books on general literature, economics, history, pedagogy, and other subjects in the Library. These are marked "M. G. Brumbaugh Loan Library" and are accessible to students as are the regular library volumes. This is an advantageous addition to the Library, and the gratitude of the students is due Doctor Brumbaugh for his having placed the books in their hands.

The ECHO is pleased to welcome into Juniata Professor Hoover and wife. They are located in the suite of rooms formerly occupied by Professor and Mrs. Myers. Professor and Mrs. Hoover come highly recommended by the students of De Pauw University, Greencastle, Indiana, where they were living last year. The hearty, unreserved sympathy which they extend and the lofty inspiration which they impart prove ties which bind them strongly to the student body.

In the July ECHO it was said that C. O. Beery, '96, and wife would be in Huntingdon this year. Juniata is pleased to welcome Charles into her walls again as a college man. Mrs. Beery, too, is warmly welcomed. We should like to have Mr. and Mrs. Beery living on the campus, but they reside at 1411 Washington street. Charles has been appointed one of the business managers of the ECHO. If you have not done so already, you will make both yourself and him happy by subscribing for the ECHO.

"For what is so rare as a day in June?" The last few days in September were certainly "perfect days." At least Professor Saylor thought so. He felt inspired to write some poetry on the weather, he announced at supper one of the evenings; but he found he could not write, and he did the next nicest thing—quoted Lowell's beautiful lines. Then the professor announced a lawn social from supper until study-hour. No, this was not the only one; there were three others—not so poetically "perfect," however.

Inasmuch as Professor Haines is chairman of the Faculty he has many girls under his "care and keeping;" but there is one little maiden, Dorothy by name, than whom to the Professor and Mrs. Haines—none other is more loved and lovely. Mrs. Haines has taken Miss Dorothy into New Jersey for her first visit to her grandparents, and what with all the lads and lassies of Juniata the professor seems to be dreaming of the East, of his charming baby Dorothy and her mother. Students, let us cheer Professor Haines and show him that we are not at all jealous of his attentions paid to the "purest and loveliest gem of all."

The ECHO has been pleased to note from time to time the increased interest and appreciation manifested for instrumental music in the college circle. A prominent item of late development is the organization of the biweekly Crescendo Club under Miss McVey's direction. The object of the club is the study of music, composers, and topics musical. At its first meeting an essay was read, and the "German Conservatory" was discussed. At its organization Mrs. Lyon was elected president, Edna Royer, secretary, and Hannah Walters, treasurer; the officers with Rachael Miller and Mabel Snively compose the program committee.

Professor J. A. Myers has been smiling through that great lot of whiskers since the evening of October eleventh. He smiled all through the nights as he slept. In fact he couldn't come to chapel exercises on Wednesday morning because of his propensity to smile; even when he ventured into chapel on Thursday morning his face was fairly wreathed in smiles. It seemed time to inquire into this exuberance of spirit. "You ought to hear that baby crow!" was all that could be got from the professor besides his smile now grown into a short convulsion of laughter. Mrs. Myers and the little girl are calm in spirit, but Professor gets "rattled."

The Huntingdon county teachers' institute will be held in the Y. M. C. A. hall from October thirty-first to November fourth. The program shows a full list of instructors for the day sessions—Superintendents Potts, Cooper, Cleaver, McGinnes; Professor C. H. Albert, of the Bloomsburg State Normal School; Professor S. D. Fess, of Ada, Ohio; and our own Professor Ellis. Professor Fess is sure to make United States history and government a lively and interesting topic. Professor Ellis is "booked" for two lectures on "Three Teachers" and one on "Seen Through a Boy's Eyes." When it can be done conveniently Juniata students—especially those preparing to teach—should attend the day sessions of the institute. The evening sessions comprise three lectures: "Seeing the Elephant," by Colonel Copeland, "Old Times in Dixie," by Colonel Ham; and "Brains," by Doctor Bristol—President McKinley's minister; and on Tuesday evening the Schubert Glee Club will entertain the audience. Professor Rudy has made good selections for his institute, and the evening sessions ought to be especially well attended by the students.

THE FACULTY DURING VACATION

Doctor M. G. Brumbaugh presided over the meeting of the Pennsylvania State Teachers' Association at Bellefonte and over the Summer School at Huntingdon. He then lectured three weeks in Ohio institutes and several weeks in his native state.

Professor I. Harvey Brumbaugh attended the meeting of the National Educational Association at Washington, D. C., was at home several weeks, and looked after Juniata's interests in Somerset and Bedford counties.

Besides a trip to Everett, Professor J. H. Brumbaugh spent the summer at home attending to the needs of Juniata.

Professor Swigart visited in Philipsburg a week, attended to the wants of the Summer School students in the book-room, and spent some time visiting and fishing at his old home near Lewistown.

Professor Saylor was at his home in Montgomery county during most of the vacation.

Professor Emmert was the active instructor in Art in the Summer School. Afterwards he took his family into Maryland and worked hard for Juniata.

Doctor Lyon wheeled down to McVeytown the second week of vacation. He taught Latin in the Summer School and afterwards spent some time in Philadelphia and at Ocean Grove and Mexico.

Professor Myers was at his home near McVeytown, in Somerset and Cambria counties in the interests of Juniata, and about the college.

Professor Haines spent his vacation in study and the latter part of it in helping to care for baby Dorothy.

Professor McKenzie was in Philadelphia two weeks and spent the remainder of the summer resting at his home in Montrose.

After being apprised of his appointment to the chair of Greek and Philosophy in Juniata, Professor Hoover looked after the interests of the college in western Ohio.

With the exception of a week's trip to Philadelphia, Baltimore, and Washington, Professor Reber was at his home in Berks county.

Professor Ellis talked Juniata in Ohio and Maryland, and aroused considerable interest and some students for Juniata. He lectured in teachers' institutes in Altoona and Lakemont. As was given in the July ECHO, he also assisted Doctor "M. G." at the State Teachers' Association.

Professor Beery was at home caring for the Sunday school and hoeing his lot. The Sunday school enjoyed a picnic one day at Cold Springs.

Miss McVey was attending a musical institute in Chicago six weeks. She spent a few weeks at her old home in Missouri.

Professor Snavelly was at home resting and caring for the interests of the commercial department.

Miss Fahrney spent most of her vacation at her home, visiting, entertaining friends, and doing good generally as Bertha alone can.

Elder H. B. Brumbaugh made a trip to Mount Morris, Illinois, and spent the remainder of his summer at home.

Elder J. B. Brumbaugh cared for the interests of Juniata in Ashland county, Ohio, and at several points in Old Keystone.

Doctor A. B. Brumbaugh spent his summer at home. Continual hard work allowed him no vacation.

MARRIAGES

"Unmarried men," says Longfellow, "are not columns, only pilasters or half-columns." To the temple of mankind there have been added, during the last few weeks, several "columns" from Juniata's alumni roll. May the "columns" prove to be of imperishable marble and to be firmly fixed in the great structure of society!

'86. On October fourth, W. M. Howe, '86, and Edith M. Newcomer, a student of '84-'86, were married at Waynesboro. Their permanent home will be at 750 Kohn street, Norristown, where Will is preaching.

'91. There comes the announcement from the Southland that Bruce S. Landis, '91, of Winnsboro, Louisiana, has taken unto himself a better half, Mrs. Elise McGivaren of Baton Rouge.

'93. No more is she Jessie M. Newell, '93. Mr. Clyde M. Hooper, general secretary of the Huntingdon Y. M. C. A., and head stenographer in the Pennsylvania Industrial Reformatory office, asked her to change her name to Jessie M. Hooper. She acceded to his wishes,—and, of course, her own,—and they are now at home at 1004 Mifflin street, Huntingdon.

'94-1st. A long time ago, when first they were classmates, Bert and Effie began to like each other. Their love grew until it became a tie entwining their two souls into one, than which no other tie is stronger or more sacred save the bond of Heaven. Mr. and Mrs. Landis are located at Cheneyville, Louisiana, where the former is principal of the city schools.

'94-2d.—Concerning the marriage of Dora Weaver, '94, we know little except

that she is the wife of Mr. Edward Marsh of Connellsville, Pennsylvania.

'94-3d. Frank Myers was the fourth member of the class to honor the hymeneal altar. Miss Anna R. Strayer became Mrs. Myers. They reside in Johnstown.

'94-4th. Marriage seems to be epidemic with the class of '94. Invitations are just issued for the marriage of Roland L. Howe, '94, to Miss Anna Gertrude Kearns, at Lewistown, on October twenty-sixth. They will be at home after the sixteenth of November, at 2526 North Eighteenth street, Philadelphia.

'94-5th. Which will it be?

Alva A. Bock, a student of '92-'93, and Miss Lizzie May Mellinger—both of Dayton, Ohio—were married in September.

LITERARY SOCIETY NOTES

ORIENTAL

ELIZABETH ROSENBERGER, Correspondent

Not the least interesting among the features of school life and work here in Juniata is that of the societies. The two sister organizations for our literary culture have opened with their usual zeal in soliciting the membership of new students and in providing interesting as well as instructive entertainments.

The Orientals have come out of the earnest conflict for new members with a goodly share of the spoils. A large audience listened to the program of our first public meeting. Our private meetings have been well attended by our members, and those who perform on these programs show the results of honest preparation in their work.

There are many of those who have come and gone whose presence and work we truly miss; but we know that they are playing their parts in life's great drama as nobly as they performed their duties here in society; and we write this to

them that they may know that the rehearsal is still going on here. The work is carried on from year to year without a jar, for we have those we can justly call our standbys—those who seemingly “stay on forever.” Among these is found the faithful Mrs. Lyon, who has so willingly and ably aided us in our music. We need never have any anxiety as to whether she will perform or not when her name is placed on the program; or as to whether her solo will be well received or not. And Bruce Book still kindly leads our choir. Isaac Beery is our critic. Lloyd Hinkle as president and Vinnie Shuss as secretary ushered in our work. They were superseded at the first public meeting by Lewis Keim as president and Emma Nyce as secretary. A few days ago John Pittenger came to enter upon his work again, and we are glad to welcome him as one on whom we can depend.

We should like to mention more of the members' names and what they are doing for the society, and in truth for themselves in this work; but space will not permit. For we learn that the ECHO does not allow space in her columns for very lengthy correspondence. We would enjoy hearing from any Orientals of former years, who may have suggestions from which we can profit.

WAHNEETA

ELVA KATHERINE SHOCKEY, Correspondent

Yes, all of us are back at Juniata. Even as I write, I hear feet flitting rapidly to and fro through the corridors and many bursts of girlish laughter. The other part of the college, the boys, are in quite as good spirits, I dare say. Possibly they are giving vent to their feelings by catches of some whistled tune. At any rate the vacation seems to have worked out its design admirably, for we have returned vigorous and hearty in the de-

termination to make Wahneeta stand out more brilliantly, nobly, and beautifully than ever before.

Do you think we have built our castles to high? What with all the talent and the energy acquired by our new members we surely need not stop short of anything upon which we determine.

May our resolves be such that our own members may be benefited by the practice obtained by the different performances and at the same time offer refined and intellectual entertainment for our sister society. We want to make our society a *Campus Martius* from which the boys and girls may go forth with power, strong enough to battle with the affairs of men and women.

It is hoped that we may form such schemes of life that when we are called upon to perform our part in the world's arena, that not only our own lives may prove a success but that those with whom we meet may realize that “life is real” and “things are not what they seem.”

The world is progressing so rapidly that to keep abreast and remain on a firm footing one must think for himself, fearlessly and wisely. It is the society's earnest desire that her members will find just such a drill that will cultivate this noble part of their natures.

The audience at our last public meeting was entertained by the following program: Recitation, “How Rubie Played,” Lida Bleakney; essay, “Vision of Sir Launfal,” Anna Laughlin; mixed quartette; debate, Resolved that the war with Spain has been and will be a benefit to the United States, affirmed by J. H. Swan, denied by J. M. Hooley; reading, Cora Keim; Wahneeta Quiver by the editor, Elizabeth Trout; chorus by the choir. Ira Walker is now president, Mary Schindel, secretary, and E. D. Nininger, editor.

OLD TESTAMENT SCRIPTURE
OUTLINES

ISAIAH, NO. 2

Isaiah stands midway between Moses and Christ. He has been called, and rightly so, the evangelical prophet, for no other Old Testament book so clearly sets forth in anticipation the message of the Gospel of Christ. We should notice, in our study of Isaiah, that although he is intensely interested in the affairs of his time, he never forgets to live near the Great Teacher, the One who called him to his high and holy calling. The prophet is thus led to give high and lofty anticipations of the Messiah. McCurdy felicitously expresses the truth when he says, "Isaiah has analyzed the temper and tendencies of Jerusalem with such an absolute mastery of all the issues involved, that his discourses remain not only an unrivaled piece of classic literature, but the best manual of the principles of moral sociology ever given to the world. The principles of his teaching were eternal; for Jehovah had been the father and founder of the nation. The issues were infinite; for by the exemplary doom of Judah and Jerusalem, pure worship and simple faith were to be vindicated as the essential and indispensable basis of righteousness and moral soundness, and these again as the only possible conditions of national weal and endurance." McCurdy, Vol. I, p. 360.

The fundamental axioms of Jehovah's rule on earth were finally to be acknowledged by all the nations which should come streaming to Jerusalem, to be taught of his ways and to learn to walk in his paths; for out of Zion should go forth his teaching and his word from Jerusalem; "And it shall come to pass in the latter days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be ex-

alted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem." 2: 2, 3. His arbitration should take the place of war with its desolation and woes, and the light of his countenance should approve the universal peace and gladden the happy peoples. Such was the ideal that might be realized if the house of Judah would walk under the illumination of Jehovah. "And he shall judge between the nations, and shall reprove many peoples: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the LORD." 2: 4, 5. The words of the prophet seem, at this present time, to have more than ordinary significance. During the war between our own country and Spain, some nation must have forgotten God. Surely if God could have judged "between the nations," the loss of life at Santiago might have been averted.

It was indeed a critical time for Judah and the theocracy, and no one knew so well as Isaiah the danger and consequences of an evil policy in church and State. Powerful as Isaiah was—and no subject of the realm was as influential as he by virtue of his social position, his abilities, his claims, and his resolute faith—he was terribly crippled by his environments and the character of his associates. This goes to show that powerful as a good man may be, he cannot always turn the onward course of evil. The attempt, however, to do right and to stand by the

truth is never lost and in vain, as is clearly demonstrated by the life and work of Isaiah. His great practical aim to secure a reformation of worship and manners, which he had conceived during the closing reign of Uzziah, was early shown to be impracticable on a large scale, on account of the moral blindness, grossness, and dullness of the people. "And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not, and see ye indeed, but perceive not." 6: 8, 9. The task must have come to appear more difficult when the brief reign of Jotham was followed by the occasion of the unsympathetic, headstrong, and voluptuous Ahaz. Isaiah felt that in order for him to bring about a reform, he must have the sympathy and co-operation of the head of the state. We see this by his ability in winning the confidence, some years later, of the heir of the throne, who has come to be known in history as Hezekiah the Reformer. Here is a practical lesson for us to-day. Do we wish to see great and threatening evils abolished? If so, we must elect men to office who are in sympathy with reform movements and Christian principles, and say by our votes to the political and selfish demagogue, "You shall remain at home." How Isaiah labored to lead Ahaz himself into the right course we see illustrated in the seventh chapter of his prophecy. Ahaz, however, did not stand alone in his disregard of Jehovah and His claims. He was at the head of a large and influential party, who were only too willing to follow him. It was also true that in Judah a good king had to withstand the temper and prejudices of the multitude, while a bad one had the support and applause of these same people. Isaiah has fully de-

scribed the character and taste of the ruling classes about Jerusalem, while his contemporary Micah, portrays not only the character of Israel, but as well that of Judah. Of the many specific evils which these prophets, and especially Isaiah, attempted to solve, none was more paramount than what might be called disloyalty to Jehovah, manifested in idolatry in its various forms. The religion of the people seemed to have lost that unitary character which true allegiance to Jehovah would have implied. It is clear upon the explicit testimony of contemporary prophets, that the popular, professed worship of Jehovah was often sadly mixed with the adoration of false gods, in addition to the culture of the high places which the historical books repeatedly mention. 1 Kings 14: 23; 2 Kings 12: 3; 2 Chron. 20: 33. AMOS H. HAINES.

JOHN AND THE TRUE LIGHT

JOHN 1: 6-28

In verses 6, 7, 8, the origin of John and his mission into the world is given. He was sent from God and his chief mission was to bear witness or testimony to the Light. The purpose of all this is plainly stated "that all might believe through him." What a grand mission! Believing in Jesus means life John 20: 31. Disbelief means death. The purpose of John's witness was therefore the salvation of men. The statement, "He was not that light," in verse 8 was made by the inspired writer because many were disposed to receive John as the Messiah, and specifically to satisfy his disciples. Verse 9 contains a strong statement in reference to Christ's relation to the world. He is the *true* light. He is not an uncertain or dangerous guide, but one that is worthy of all confidence.

Note these thoughts: 1. This world is a place of darkness, a place where sin

abounds. If it were not so, what were the need of the true light. 2. Into this darkened world light has come, the expression of God's great mercy and amazing love. 3. There is a false light. The devil, the author of sin, may transform himself into an apparent light. If we follow this light it will lead to danger or error, as a false beacon on the shores of the ocean may lead ships to quicksands or rocks. In verse 10 these statements are made: 1st. Jesus was in the world. He was in the world before the incarnation upholding all things, but here he speaks of being in the world when he took our natures upon him and dwelt among us. He was in the world to reconcile all mankind to God. What a blessing he was to the world! 2nd. The world was made by him. He came to save a lost world because it was his own making. "Why should he not concern himself to revive a light that was of his own kindling, to restore a life of his own infusing, and to renew the image that was originally of his own impressing?"—*Henry*. 3rd. The world knew him not. The term *world* here means all mankind, for only men could know the world. In the previous clauses the world has a less restricted meaning. The reason men did not know him was, he did not make himself known in the way they expected—in external glory and majesty. Verse 12 is significant. In verse 10 it is said the world knew him not, and in verse 11 the additional statement is made that not even his own received him; that is, the Jews, who were prepared for his coming. In verse 12 we are told how to become sons of God. The Jews as a nation did not receive him as stated in verse 11; yet there were a few who did. To these he gave power, the right to be children of God. Note, the word power does not describe mere ability, but legitimate, right-

ful authority from a competent source. Three thoughts are implied: 1. Those who receive Christ are rightfully his. 2. They get the power *to be* his. 3. There is implied the continuous use of this power; that is, God gives power as a gift, but it must be used and developed. The clause, "even to them that believe on his name," is in apposition with the preceding *them*, and shows that a true reception of Christ is a continuous energy of faith, which relies on him as being to the believing all that he has made himself known to be. The purpose of verse 13 is to show the true origin of regeneration. It is not brought about by descent, by desire, or by human power. All regenerated souls, therefore, have a life which is from God and is as eternal as God himself. This is one of the glorious facts of the new life—it is everlasting.

Thus far in our lesson we have the manner in which the light of the world was treated by mankind. In verses 14 to 18 we have: 1st, the incarnation of the word by which God was most clearly revealed to men. 2nd, John's witness to the incarnated word. He testifies to the superiority of Jesus, and gives as a reason that he existed before him—verse 15. In verse 16 he tells what Jesus is to the world. He is an inexhaustible supply of all needed blessings, and from this supply all had already received. How this grace was received is also described in the words "grace for grace." That is, "new grace constantly took the place of that which had been received before."—*Myer*. Verse 17 assigns a reason why Christians did and could receive from his fullness grace for grace. The law of Moses had its purpose. It manifested the justice of God and the sinfulness of man with great clearness, but it only intimated through types, the method of divine forgiveness. Hence it is said grace and truth came by Jesus

Christ. We note, that in this verse for the first time in the prologue do we meet the full name of the Savior. Hitherto he has been designated as the Word, the Light, and the Only Begotten from the Father. Verse 18, the last of the prologue makes the declaration that no one has ever seen God but is made known by his Son.

In verses 19 to 28 we have John's answer to the disciples sent to him from Jerusalem to know who he was. He affirmed that he was not the Christ and in the closing verse (57), by a very remarkable figure, shows his inferiority to the incarnated Son of God. J. B. B.

THE EDUCATIONAL WORLD

Haverford College celebrated its sixty-fifth anniversary, October fifteenth.

The *Ursinus College Bulletin* has not appeared upon our table this year. Possibly it is late in being issued as are several others.

THE ECHO desires to exchange with all educational and college periodicals, but cannot continue sending to those not reciprocating.

THE ECHO is pleased to note the appearance of the *Institute Monthly*, a neat, spicy little journal from the Elkhart Institute, Indiana.

The Brown and White says that chapel attendance has been made compulsory in Lehigh University at the request of the upper classmen.

The October *Forum* contains a live paper on "Intercollegiate Debating" from the pen of Cecil Frederick Bacon, a member of the class of '98 in Williams College.

The Scientific American, New York, continues to be the text for scientific and mechanical subjects. It occupies a

field wholly its own and occupies it so well that competition is not tried.

The *Normal School Herald*, Shippensburg, has made its appearance, for October. Its quarterly issues give the news at the Cumberland Valley State Normal School.

"The Little Schoolmaster," *Printer's Ink*, brings its weekly mission of wisdom wherever its visits are made. It is full of new ideas and valuable suggestions relating to business and advertising. It leads.

The remarkable enterprise of the *Cosmopolitan Magazine* has elevated it to a standard never attained by any periodical in so short a time. Its educational feature has opened an avenue through which thousands are obtaining a training otherwise impossible for them.

Through one side of the wall which will soon be placed around the Harvard College yard there is to be erected a gateway to the memory of the Harvard men who took part in the Spanish-American war. The names of the men who died will be inscribed upon the gateway.

The Ladies' Home Journal, Philadelphia, is eminently the ladies' journal and deserves unlimited patronage. Every phase of domestic, social, and literary life is discussed by the ablest writers on the different subjects. The literary matter, the illustrations, and the advertisements are all of the highest order.

The American Economist, New York, is the organ of the "American Protective Tariff League," and is directed to the protection of American labor and industries. Its weekly visits into millions of homes of American workmen would create a wiser nature of artisans and establish the prosperity and happiness of that important class of American citizens.

Juniata Echo

VOL. VII

HUNTINGDON, PA., NOVEMBER, 1898

No. 9

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The JUNIATA ECHO is published monthly, except in August and September.

Subscription price (ten numbers), 50 cents. Single numbers, 5 cents.

Entered at the Huntingdon, Pa. Post-Office as Second-class Matter.

EDITORIAL

THE TONE of the letters, sent back from the fields of work, give a glimpse of the life at Juniata College, as it has impressed itself upon the consciousness of those who have been brought under its influence during their stay on College Hill. One of the ladies who was here—Elizabeth Dayhoof—writes "I will think with gratitude, always, of the true friends who made my stay at Juniata so pleasant," and "I have thought so much of all your kindness to me." These expressions indicate the spirit of the inmates of the Juniata family, and of those associated with it—kindness.

No one can live for even a single term under the college influence without being helped and moulded for a better, a sweeter, a nobler life. And what a sweet thing it is that can thus be said of the lives of students and faculty. Then, above all, is the exalted religious life and the pure Christian teaching that is presented from week to week by the efficient ministerial force of the church, all combining to establish an influence that tells for good in the life of any one affected thereby. Juniata College is a safe

place to enter to secure an education, and this fact ought to be appreciated by all parents who have the proper interest in their sons and daughters.

THE SANITARY condition of any place where human beings or animals are to dwell is a matter of importance, and no departure from the strictest hygienic rules should be permitted anywhere, as innocent persons, or creatures entitled to our care, may suffer by the neglect of the careless.

While this is true in a general way, its importance becomes multiplied when it applies to a school, a place dedicated to the teaching of correct principles, that are charged with the bettering of the conditions of the human race, and the establishing of right views in reference to all the creatures of God's hand placed under our care.

In a recent issue of *The Lafayette*, "an old complaint," in reference to the sanitary conditions under which the students have to live, is renewed. This should not be possible, and we join our warning with that of the editors, and say that there can be no dereliction of duty in reference to the sanitary conditions of

a college without incurring responsibility well nigh criminal. Wherever there is a fault in sanitation, those who are responsible should hasten to correct it, not with promises, but in a way that would show their good faith, and a conviction of duty. We commend the editor of *The Lafayette* for his timely warning and manly rebuke of an evident neglect.

THE SANITARY condition of Juniata College is as nearly perfect as it is possible to make it. There is no fault that is known, and none that is suspected. The trustees are always alert to the best interests of those who come to College Hill for a residence, whether temporary or permanent; and we here state that there is no more healthful location in Pennsylvania or any adjoining state than the vicinity of the college. Sickness, other than that caused by the neglect of personal hygienic conditions, is impossible. There is no malaria. It cannot exist. The drainage is perfect, and maintained complete. While we do not present Juniata College as a health resort we do urge that it is a safe, healthful place to go to school, and a place where a thorough education may be had under the most favorable circumstances, mentally, physically, morally.

EVERY MOVEMENT must have a beginning, and fortunate is the enterprise that can maintain a steady growth. Juniata College has never taken a backward step, but each year shows an onward movement. The new school year, commenced with the opening of the fall term, has prospects of a larger attendance and greater success than has marked any previous year. The number of students now in attendance is greater than at any past fall term.

The facilities for more effectual work

are also better than at any time during the life of the school. The advantages afforded by the normal English department give the opportunity for those who wish to teach, to prepare for the junior examinations, and then complete the senior work the following year. This course has no successful rival in any of the training schools. Special opportunities are afforded to those who wish to review the elementary branches upon which examinations are required for our public school teachers.

The classical department has more students than at any other time in the history of the school, and affords better opportunities than in any previous year for special study of the Latin and Greek classics. There are at this time students, in the department, who have entered on preparation made at the best preparatory schools in the country.

The musical department is offering new and special advantages, such as have never been offered in the history of the school, the object being to lead the students on to a study of the history and lives of the great master composers.

Special advantages are afforded in the departments of art, science, physics, stenography, and typewriting.

The Bible department is meeting with great success in its work. A number of ministers and Sunday school teachers are here, and are devoting their whole time to the work of the department.

The physical side of education is not neglected, and in addition to lectures on hygiene, the "physical culture" of the students is being provided for under the care of competent instructors. The gymnasium work is in process of organization and on this subject surprises are in store for those who are interested in athletics.

Juniata is growing and progressing. Her needs are great, but no facility shall

be neglected as her every need will be met.

THANKSGIVING

ELIZABETH DAYHOOF

Lord, I give thanks.

This year so full of heartache and distress
Revealed to me the Father's tenderness.
And though oftentimes dark clouds obscured the
way,

Yet in the darkness thou wast still my stay.

Lord, I give thanks.

Lord, I give thanks.

The task which I had planned is still undone;
The prize I coveted is not yet won:
But to a fainting one—a child of thine—
I spoke a word of cheer and love divine.

Lord, I give thanks.

Lord, I give thanks.

This year the one I loved the dearest died;
Went out alone upon Death's waveless tide.
Yet in the midst of my mad misery
Thou lentst thy rod and staff to comfort me.

Lord, I give thanks.

Lord, I give thanks.

That day by day in love thou sendest me
The joy, the pain, the longing, which shall be
The steps on which I mount to thee and rest
And know that thou didst always send the best.

Lord, I give thanks.

315 Fourth street, S. E., Washington, D. C.

THE WORTH OF GOOD BOOKS

MARY N. QUINTER

None of us yet know, for none of us have yet been taught in early youth, what fairy palaces we may build of beautiful thought—proof against all adversity; bright fancies, satisfied memories, noble histories; faithful sayings, treasure houses of precious and restful thoughts; which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in.—*Ruskin*.

In the world of books may be found many such soul palaces, filled with rare treasures, jewels, coins, and tapestries holding in rich and varied coloring the history of the world's life. They stand

as lasting monuments to the souls whose life is therein recorded. He who desires to enter holds the key which shall unlock their portals, and he may wander at will through the treasure rooms, nay more, he may freely appropriate to his own life's use whatever he may desire. Like the curse of sin, these palaces cannot be emptied nor destroyed; and the use of the treasures decreases not their worth. And since the wares in the mart of life had much the same value through all times, the coins and gems of a Milton or a Shakespeare are as valuable to-day as when they came forth new-coined and crystalized from the mint and crucible of a true soul's experience.

A real love of books, a genuine, thorough appreciation of books, not for their antiquity, rarity, or curiosity of binding, but for the spirit breathing in them, for their intrinsic worth, this is a fortune invaluable to its possessor. "If," says Fenelon, "the crowns of all the kingdoms of Europe were laid down at my feet in exchange for my books and my love of reading, I would spurn them all." Gibbon tells us, "A taste for books is the pleasure and glory of my life; I would not exchange it for the riches of the Indies." Many whose words, like bright and shining lights, make clear and plain the footpath to the noble life, have told us of the joy and the happiness, of the power and the strength to be gained by one who loves books. He who would be the fortunate possessor of this virtue may gain it by earnest endeavor. The diamonds and the rubies, the gold and the silver are not found by every brookside nor in the stones by the wayside, but hidden in mines and by paths hedged about with many dangers. Thus it is in the quarries of literature, the fairest and finest gems are not scattered on the surface for every careless comer. To be of value the

truth of any book must be discovered by personal search. The philosopher's ore must pass through the fire of the heart-life before it can be minted into the coin of conduct.

Personal association with many of earth's noblest sons and daughters is rendered impossible by the limitations of time and space; but in the books which they have written unhindered and unmoled, we may converse with them and question them of life and its meaning. The true spirit of the man, which is often hidden beneath the conventionalities of his daily life, is revealed in his books. There is no influence so ennobling as the study of pure and sterling lives. Milton makes his fallen angels grow small to enter the infernal council; and the soul shrinks and narrows to the measure of its meaner company, or expands with quickened life to high thoughts. Over an old gateway may be read this legend: "Do you ask to be the companion of nobles? Make yourself noble and you shall be. Do you long for the conversation of the wise? Learn to understand it and you shall hear it." They alone receive the greater good, who, to obtain it, are willing to renounce the lesser gain.. All books—all good books—cannot be read, and the reading of one makes impossible the reading of some other. The choice of the best associates, the best books, the love of truth—the desire for the highest in all things is the stamp of a noble soul. A perfect touch can bring no harmony from an instrument untuned; a true thought is spoken in vain to one whose life is untrue.

Carlyle says, "All that a university or the final highest school can do for us, is still but what the first school began doing—teach us to *read*." Are you learning to read, to interpret truly, to crystalize into character and life-force the thoughts

from the books you read? So may you hold in your hands the master key to the treasures of all times. Then, if you wisely choose you may have a liberal education, and your character may be strong and symmetrical. Neither moth nor rust can corrupt the treasures stored in the soul, and of such treasures only can we hold absolute ownership.

Then read, read wisely, read to live truly. Read a little every day. He who gains most from his reading is not he who reads great volumes at rare intervals, but here a little and there a little he finds and stores away the treasures that enrich his life. "The quarters of an hour," said Napoleon, "decide the issue of battle." The use of minutes marks the difference in the lives of men. As you read and find helpful, inspiring words, put them away in your heart and hold them in your life till you have learned them "by heart," which does not mean "by rote." These gems shall brighten and strengthen and beautify your life. History and fiction, poetry and philosophy, science and religion—all abound in names which shall always stand for purity, truth, and nobleness of life. The books which have borne the test of time are of most worth.

It has been truly said that "the gauge of education is not what we have studied, it is that which our learning has made us." Likewise is it true that the value of reading is not measured by pages and volumes but by growth in life. The gain of the individual should mean the advancement of all. Good gained is worthless if it enrich no life but one's own.

"If from out my books
I gather that which feeds me and inspires
A nobler, sweeter beauty in my life,
And give my life to those who can not win
From the dim text such boon, then have I borne
A blessing from the book and been its best
Interpreter."

THE OHIO REUNION

I. R. BEERY

On the forenoon of the thirteenth of August, a crowd of happy people were seen to assemble in A. S. Neher's grove, two miles south of Covington, to hold the annual reunion of the students, friends, and alumni of Juniata.

Parents and friends of the Juniataians came with baskets well-filled with the choicest viands. The forenoon was spent in general exchange of greetings, and a good social time. As old Sol passed the meridian of noon, the baskets were brought forth, and the contents were spread before the assemblage, numbering at dinner one hundred and fifty.

In the afternoon a literary program was rendered, consisting of a welcome address by the president, C. O. Beery; talks by Professors O. P. Hoover and Charles C. Ellis and Doctor M. G. Brumbaugh; and a recitation by Clara Mohler. In the absence of the regular secretary, Jennie Brumbaugh, the duties were assumed by Bessie Wine. Resolutions of condolence were tendered to the sorrowing husband, parents, and sisters of the late Nannie Coppock Flory.

Professor Hoover responded to the hearty address of welcome in words of gratitude for the excellent repast and for the goodly assemblage of people from the Miami valley. He then spoke with emphasis of the supreme end of college training, of the character-forming and culture-inspiring influences surrounding the students to make them Christian men and women.

Professor Ellis gave a very interesting and inspiring talk on the education of the young. It is not enough that a boy should know simply how to farm; but it is necessary for him to know how and be fully able to cope with men in

other vocations of life. Not only should he learn the lessons in school, but he should learn that great lesson of life and eternity. Juniata stands for that. She stands for the education of the young men and women, not only for the responsibilities of this life, but also for the greater responsibilities of working out that life eternal. This talk was followed by a duet by Mrs. Lizzie D. Rosenberger and Vinnie Mikesell.

Doctor M. G. Brumbaugh then spoke in his plain, energetic way, thrilling every heart with his forcible words on a college education.

The great question that faces boys and girls to-day is, "What am I going to make of myself?" Thousands of young men and women to-day are struggling with that question and hesitating to take an onward step in the educational world, for fear that after they have gone through some college they can get no position to compensate them for their expense in getting an education. Many a young man says, "I would attend college, if I were sure of getting a job after I am through."

Young man, young woman, your position is waiting for you if only you will prepare yourself for it. Work the gold mine under your hat before you go to the Klondike. Each has his own position to fill, and unless he reach the zenith of his possibilities, he is falling short of what God expects from him. Parents are puzzled often to know just what is best to do with their children; and it is no small question about which to be concerned, for on the education of the young depends the progress of the world, either for God or for the devil. "Train up a child in the way he should go: and when he is old, he will not depart from it," says Solomon.

Aside from the influence of the church

the next best influence is that which brings young men and women into a good school.

Man cannot live indifferently to the things about him; neither can he live indifferently to the schools, for they are the factors which bind him and his fellow man together in the great onward progress of education and Christianity.

The Doctor's talk was interspersed with wholesome jokes, which served to make his discourse all the more enjoyable. Although he talked more than an hour every one seemed sorry that he closed his talk as soon as he did.

As the western hills were lighted up by the brilliant rays of the descending sun, the crowd dispersed feeling that they had spent the day pleasantly and profitably. A number of students and friends were present from a distance. The influence of the meeting was vital to the standing of Juniata College in the Miami valley. Thanks are due Mr. Neher for the use of his grove, and to Professors Hoover and Ellis and Doctor Brumbaugh for their presence and support.

NOTES AND PERSONALS

TESTS

Faculty meetings

Hour college recitations—

And now, why not a social?

Doctor E. Bower Himes, '91, is now located in Altoona.

Letitia L. Bechtel visited college friends on the fourteenth.

The snap-shooters and art students have organized a Juniata College Camera Club.

Mrs. Haines and baby Dorothy returned from New Jersey on November fourth,

and the Professor is again in an amiable state of mind.

I. Bruce Book, '96, '00, was at his home over Sunday, October twenty-third.

H. F. Schontz, '81, of Washington, D. C., visited college and spoke in chapel on November sixth.

Louisa Gibson was at her home on Sunday, October twenty-third attending the wedding of a friend.

The communion service of the Huntingdon church will be held on the nineteenth of the present month.

Anna Wilson was seen about the college from the twenty-eighth to the thirty-first of October. She is teaching in Cambria county.

Kenton B. Moomaw, '92, recently of the ECHO staff, was a welcome visitor in Juniata the first week in November. He has charge of the church at Warrior's Mark.

A number of graduates and former students of Juniata were seen on College Hill during institute week. They are among the best of Huntingdon county's teachers.

F. F. Holsopple, '91, was seen on College Hill one day recently. Mrs. Holsopple, '91, with her daughter Frances, visited her mother and sister the last two weeks in October.

J. E. Keeny, '82, is editor of the spicy and representative educational paper, the *Louisiana School Journal*. The paper is "devoted to the interests of the teachers of Louisiana and the South."

Professor Ellis is preaching at Hagerstown, Maryland. He will do some institute work also before returning. He attended communion and preached in Altoona on October thirtieth.

Several students attended the communion services of the James Creek church on the last Saturday in October. P. H. Beery, '99, conducted a series of meetings during the two weeks prior to the communion.

Hubert Frantz—son of Elder Isaac Frantz, of the General Missionary and Tract Committee, and brother of Mrs. Vannas Frantz Billman, a student of '92-'93—is pursuing full work in the commercial department of Juniata.

The latest addition to the library is the superb Warner's Library of the World's Best Literature, in thirty volumes. The *Biblical World* has recently been added to the magazine table, and *Current Literature* is furnished by the assistant librarian.

J. L. Hartman, '94, '99, was "best man" at the marriage of his classmate R. L. Howe, '94, at Lewistown, on October twenty-sixth. He reports that the wedded couple received numerous and elegant presents and, of course, the customary shower of rice. Lloyd went to his home in Juniata county on the fourth of the present month and remained over election day.

The introduction, on the fourteenth instant, of the hour system of recitations for almost all of the classes in the college department is significant of growth. It is hoped that all of the work in the department may be accommodated to the system at the beginning of the winter term. The hour recitations require more study, and the classes meet three times a week. The college boys heartily approve of the system.

"Liberty Bell Leaflets" is the strikingly appropriate title of a series of American state papers edited by Doctors M. G.

Brumbaugh and Joseph S. Walton. There is a growing demand for translations and reprints from original historical documents in the teaching of both American and foreign history. To meet this demand the Doctors issue the new series, treating especially of the proprietary influence on American institutions. There are announcements of nine numbers, the first of which is just from the press.

The first lecture of the year under the auspices of the Lecture Bureau will be given Friday evening, November eighteenth, by Edmund M. Hyde, Ph. D., L. H. D., professor of the Latin Language and Literature at Lehigh University. Doctor Hyde comes to us highly recommended and will, without doubt, give us a most valuable lecture. By study and travel he has made himself a specialist on Roman antiquities, as well as an authority on the modern city. His stereoptican slides are made by himself from photographs and plans taken and collected while abroad; his illustrations alone, therefore, will repay attendance at the lecture, and should ensure him a large audience.

R. L. Himes, '88, was visiting his Pennsylvania home the last month and was seen about Juniata a number of times. He expressed wonder at the marvelous growth of Juniata from the "Normal" of the eighties. On October twenty-ninth Professor Himes delivered a lecture in college chapel on "Education in the South." The schools of Louisiana are forging ahead; and a dozen Juniata boys, scattered over the state as high school principals and institute instructors, are in the lead in educational circles. Professor Himes has been elected principal of the sub-freshman department and instructor in psychology in the State University. We congratulate him on his

appointment and the University upon having added to its faculty "one of the ablest, most versatile, and most enthusiastic teachers in Louisiana."

From a letter to the editor we learn of the journeyings of May Oller, '85. She writes from Athens, Greece, under date of October nineteenth, where she has been spending a "delightful week" in company with Elder D. L. Miller and wife. From there they go to Corinth and then to Smyrna, Ephesus, to Beyrout by water, and overland to Palestine, and, after two weeks in Jerusalem, to Egypt. May has greatly enjoyed her trip so far, and has had good health giving increased capacity for enjoyment. She has been in Rome, "tried to follow the footsteps of the Apostle Paul going out the Appian Way to the Three Taverns, to the ruins of Cæsar's palaces, the Coliseum, and the catacombs, and to the cathedrals of St. Peter, St. Paul and St. John." She saw Naples, Vesuvius, Pompeii, Pateoli, the bay of Naples, and the wonderful life of the ancient city, and the places of greatest interest, which she describes with a vividness that makes us wish we were there to enjoy these scenes and view the places where Demosthenes spoke, where Socrates was imprisoned, and the great market place, and the great temples and ruins. She says, "Last evening I stood where Byron stood when he saw the sunset beyond Morea's hills, and you know how beautifully he describes it." She sends kind regards to all. The ECHO editors wish her a prosperous journey and safe return.

Institute week, the first in this month, was not the best for Juniata in point of classwork; but the inspiration gained from the lectures must be told in life, not in words. About fifty season lecture tickets were sold to the students, and

another fifty were purchased each night by the student body. On Wednesday afternoon of the week, the classes in Juniata were dismissed, and professors and students attended the afternoon session of the institute. Professor Ellis held the large audience spell-bound with his lecture on "Three Teachers."

Of the institute instructors, Superintendents Potts and McGinnes took supper on College Hill, and Professor Fess came on Thursday morning and gave a short, helpful address at chapel. The Professor is a quick, earnest speaker, and one needs but to hear him to come into the magnetic power of his words expressed with telling force. In substance he said: Let your mind be a vise, your attention the screw, and your will the power. Place the topic in hand into the vise, and turn the screw close upon it until the matter is fastened solidly. The things you like, the easy-come things are the easy-go ones—they are too slippery. Draw the screw hard on the subject you don't like. Whether this is a problem in mathematics, a sentence in Latin, or an hypothesis in philosophy, hold it, stick to it, master it, and thus come to be master of your mind. Then you will have the power in after life to be master of any subject which confronts you. That is the education, that is the scholarship which counts. Get that.

THE CLASS OF '98--WHERE ?

COLLEGE

C. C. Ellis is now filling the chair of English and Literature in Juniata.

NORMAL ENGLISH

Lolita Borst is a student in the medical department of the University of Pennsylvania.

Julia M. Chilcott is teaching near her home.

Bertha Evans is at her home in Huntingdon.

Zelda Hartzell is at her home in Indianapolis resting from a whole summer's traveling.

Anna Smith is teaching the primary grade in the Salisbury schools.

Nellie Wright is teaching at her home.

J. J. Bowser is teaching in his home township.

Porter Briggs is teaching in Blair county, near Altoona.

J. H. Brillhart is "getting lots of experience" teaching the middle grade in the Meyersville schools. He says he gets "homesick for dear old Juniata." His address is York.

J. A. Crowell is teaching the grammar grade of the school at Bradford, Ohio.

Ellis Eyer is teaching in Huntingdon county, near Tyrone.

E. S. Fahrney is pursuing his work in Juniata.

J. T. Haines, who hustled the ECHO last year, is at his home in New Jersey.

L. J. Lehman is a student, with his classmate Fahrney, in Juniata.

M. T. Moomaw is in the employ of the Geiser Manufacturing Company, at Waynesboro.

W. I. Strayer is teaching in Cambria county, near his home.

C. A. Studebaker is at home. He expects to take charge of his father's large farm. This is all we can say now—there may be further developments later.

Frank Widdowson has struck his Klondike, clerking in the Indiana Bank, Indiana, Pennsylvania.

George Wirt is with his classmates Fahrney and Lehman in the college department of Juniata.

Milton Wright is quietly but thoroughly teaching the young idea how to shoot—not Spaniards but ignorance from its course—in Cassville.

The compilation of the class-book of '98 has been placed under the direction of L. J. Lehman, and he hopes to have the manual in hand at an early date. All who desire the book should correspond with Mr. Lehman. The edition will be limited and will contain besides the class-day and commencement exercises the baccalaureate sermon of Doctor Brumbaugh.

LITERARY SOCIETY NOTES

WAHNEETA

ELVA KATHERINE SHOCKEY, Correspondent

Since you last heard from us another school month has passed swiftly by. Even though we have been silent and somewhat excluded from the outside world, we have not been idle. The second month of school always brings better results than the first. It requires sometime for us to make ourselves feel at home and at ease with such staid characters as Cæsar and Homer, Livy and Plato, and other worthy ancients. Then the beauty and easy grace of a geometric figure never looms up so vividly as after we have pondered for several fortnights over its strange looking angles and its score of bewildering lines.

Since this is true in the class room, the same can be applied to society work. Can you recall your first attempt at performance upon the chapel rostrum? Your hands never did feel so uncomfortably large and unnatural; you never before were so embarrassingly conscious of having feet. Then the muscles of your face would keep up a continual jerking, as though they would remind you that you had an audience—a fact already too painfully realized—and that the people expected to hear you say something. For once, I dare say, your mark was high;

for how could you have your gaze rest on that critical audience? Yes, you are smiling now as you remember your bashfulness. Well, you may. Those of us who have lately gone through the ordeal have so far overcome the beginner's weakness that we can forgive your amusement; rather heartily do we enjoy the joke with you.

Now that our inexperienced members have been fairly ushered into the work and our old members have again become acclimated, we have a solid foundation on which to build a most excellent structure of literary work.

We are proud to have Charles O. Beery with us again this year. At our last public meeting the audience was delightfully entertained as well as instructed by his talk, "The Southland."

By the efforts of J. H. Swan as president and Bessie Wine as secretary, with the aid of the society, surely wondrous achievements ought to be accomplished.

Now we know you are longing to be again under the inspiring influence of Wahneeta. Why should you not feel thus? Sometime when you realize such a sensation, when something within you seems to swell and create a burning desire to give vent to your pent up feelings, you will culture yourself as well as benefit and encourage us by contributing an article to the "Quiver." Our editor, J. Lloyd Hartman, will be more than thankful to be the recipient of such benevolence.

ORIENTAL

ELIZABETH ROSENBERGER, Correspondent

At the end of a week's gleaning in the various fields of college work, we enjoy a rest in listening to the orations, debates, and essays, which are in a great measure the result of our toil. Instead of a crown of sacred olive as a reward of excellency

we carry off within our own hearts the assurance of having done something for ourselves which will give us the power of winning greater laurels in life's great arena.

The rustling of the countless, colorless, crisp leaves on the campus, which have been plucked from the horse-chestnut, catalpa, and maple trees by Jack Frost's stealthy hand, reminds us that winter is slowly, surely coming on. In order that we might not too soon forget to contemplate the fast-fading autumnal tints, at our last public meeting the stage was decorated with the richest golden, dark red, brown, and deep green branches of the forest's wealth. The decorations were not made exclusively of branches. Jaunty bouquets of laughing field daisies and jardinières of stately palms and graceful ferns and Pandanaceae, by their tasty arrangement, made a happy contrast. Before a large and attentive audience the following program was rendered. A male quartette; the topic, Resolved, That an alliance between the United States and Great Britain would be beneficial, was discussed by Corder Mellott and Ira Whitehead; a duet, "Anchored," by Misses Nyce and Rosenberger; an essay, "Meditation," by Olive Replogle; an interpretation, "The Toboggan Slide," by Emma Nyce; a solo, "The Garonne," by Mrs. Lyon; the Oriental Star by A. T. Kochendarfer; an oration, "The New Citizenship," by P. H. Beery; anthem by the choir. A number of the teachers of Huntingdon county, having remained in town after the institute, honored us with their presence.

The following is an abstract of Olive Replogle's essay, "Meditation": "It has been said that 'thinking is a lost art.' It is slowly learned, and by some never learned during a whole lifetime. This seems true when we observe how much talking

is done and how very little thinking. How many youths have made shipwreck of their lives by not taking thought. Without thought the young man tasted of the wine cup and was ruined. How many, without due consideration or reflection, pledge themselves at the marriage altar to love until death one who is not an equal, and thus spend an unhappy life.

"Without meditation upon their duty to God thousands live a life of sin in opposition to the divine law and finally die without hope. Without thought careless persons use slang phrases and other expressions. Frivolous and giddy persons indulge in the wildest pleasure and laugh as though living to laugh, and act as if knowing no such thing as modesty. Propriety, called 'the richest flowering virtue of the soul,' is overlooked. The idea is entertained that pert sayings and affected ways are sure passports to society. One's words are the products of his thoughts. 'A word fitly spoken is like apples of gold in pictures of silver.' To talk intelligently requires a mind filled with truths and good thoughts; and these are stored in the mind by meditation, by reflection.

"If there is anyone who thinks it unnecessary to meditate let him notice for a moment the Savior. Who has communed with himself and his God as Jesus did? When he entered upon his great mission he spent weeks in the wilderness alone; and often when weary of seeing the great multitude which followed him, he resorted to the mountain side and meditated."

NEW TESTAMENT OUTLINES

JOHN INTRODUCES JESUS

JOHN 1: 29-34

In verse 29 the statement is made that John saw Jesus coming to him. For what

purpose we are not told. We can only conjecture. The time had now come when Jesus began to look for suitable disciples to call to him and to train them for work in his kingdom. John's disciples would doubtless be best prepared for workers in the kingdom which John says "is at hand"; and he therefore comes to John that he may come in touch with his disciples, and from them make a selection of his future followers. The manner in which John introduces his disciples to Jesus is in accord with Jewish thought. The language of John, "Behold the Lamb of God, which taketh away the sin of the world," indicates that he had in mind Isaiah's description of the servant of Jehovah. Isaiah 53. Then, too, he doubtless had in mind the Paschal Lamb and the daily sacrifice. For further discussion on this point see Edersheim, vol. 1. p. 342. The manner in which Christ takes away the sin of the world is worthy of note. Does he simply remove it from the offender and put it out of sight? The scriptural idea elsewhere is that Christ took upon himself the sin of the world; and the word for "take away" in the original, as here used, would seem to favor that idea. In verse 30 John verifies a precious statement. He had told his hearers that one greater than himself was coming. Now the Lamb of God of whom I have just spoken is that one. The reason for this preferment is also given. "For he was before me."

Verse 31 tells why John came baptizing: that Jesus should be manifested to Israel. From this we learn that the sacrament of baptism is designed to manifest Christ to the world. The statement, "I knew him not," means that he knew him not as the Messiah. He had baptized him and his faith in him as the Messiah was so strong that he felt unworthy to perform the sacred rite; yet the sign by which he

was to know assuredly that he was the Son of God had not yet been given. When the spirit descended upon Jesus, which was the sign by which he was to be known to John, then he knew in reality that he was the Son of God. In the first place John knew him by faith; in the second, by tangible evidence.

Verse 32 gives a description of the descent of the Holy Spirit on Jesus immediately after his baptism. John affirms that he is still conscious of the sight. What he saw was the symbol of the spirit in a dove-like shape. Its significance is uncertain. Lange says that "no one virtue of the dove" is meant; "but her virtues; . . . hence purity, loveliness, gentleness, friendliness to men, and vital warmth." Most expositors, however, influenced by Matthew 10:16, suppose that the dove is a symbol of purity and innocence.

Verse 33 records the sign that was given to John by which he should know the Holy Ghost Baptizer. Godet gives a note on this passage, which we quote: "Not only has a sign been announced to him, verse 31, and he had seen a sign, verse 32, but that sign was precisely the one announced. Everything like human caprice is, therefore, excluded from the interpretation of the sign which he gives." But what is meant by baptizing with the Holy Spirit? It is evident, from the frequency with which John refers to it, that he regarded it as a very important part of Christ's work. Note that Christ alone was to give this baptism. It must, therefore, have been something different in kind or degree from that conferred on saints in the former age. As men in the old dispensation enjoyed the blessings of the Spirit, Christ's baptism with the Holy Spirit points to a difference in degree rather than in kind between this blessing and that enjoyed by Moses,

David, Samuel, and Isaiah. The term baptism (immersion) in the Spirit shows that it was an all-embracing, overflowing influence; and, while all good men from the beginning were under the Spirit's influence, yet their souls were not flooded with such light and power as came upon the early disciples. Therefore, we can conclude that "baptizeth with the Holy Ghost" means an increased bestowment of light and power.

Verse 34 according to the revised version is as follows: "And I have seen, and have borne witness that this is the Son of God." Thus at the close of John's introduction of Jesus, as a summing up of the subject, he repeats the two great facts of his work; namely, that he has witnessed the divinely-given sign of the Messiah, and that, after the sign was given from heaven as the Son of God, he bare witness of him.

QUESTIONS ON THE TEXT

1. What was the probable reason for Jesus coming to John?
2. What did the expression, "Lamb of God," suggest to the minds of John's disciples?
3. In what way did Christ take away the sins of the world?
4. What precious statement does John verify in verse 30?
5. What was one of the purposes of John's baptism? Verse 31.
6. What is meant by the statement, "I knew him not"? Verse 31.
7. What is the probable significance of the Spirit descending on Jesus in the form of a dove?
8. By what sign was John to know that Jesus was the Son of God?
9. What is meant by "baptizeth with the Holy Ghost"?
10. What two great facts of John's work are repeated in verse 34?

J. B. B.

OLD TESTAMENT SCRIPTURE
OUTLINES

ISAIAH, NUMBER III

In our study of Amos and Hosea, we saw how these prophets repeatedly re-proved false worship. Isaiah and Micah seem to be the first to plainly state the case. Their charge of idolatry is sweeping and direct. Not only was superstition rife in the form of sorcery and magic imported both from the east and from the west, Isaiah 2:6; 8:19; Micah 3:6; but the worship of false gods was so prevalent that the land was said to be full of idols made, as both prophets remark with biting scorn, by the hands of their worshippers. Isaiah 2:8; 17:8; 30:22; 31:7; Micah 5:13. Indeed it will be found that much of the moral iniquity of the time, which is cited with such detail, is connected with false worship of one form or another, and even with the most noxious and odious types of idolatry. This view of the perpetual danger of contamination from vices essentially foreign explains to us, in large measure, the intense desire on the part of these representatives of Jehovah that the people whom they served as guides and counselors should be kept aloof from foreign entanglements and influences of every sort. They understood this sin and its consequences thoroughly as leading to manifold other vices which they scourged also with extreme severity, and as corrupting and undermining the community generally. If there is anything in the writings of the great prophets of ancient Israel which entitles them to the distinction of *moral sociologists*, it is their profound perception and conviction of the destructiveness of this most of all moral plagues, of the ruin which it surely works to the *family, the community, and the state itself*. How history, ancient and modern alike, has borne out the cor-

rectness of their diagnosis of this private and public ulceration, need not here be said. See McCurdy vol. 1, pp. 258-371.

For convenience the book of Isaiah may be divided into the following sections: chapters 1-12, 13-23, 24-27, 28-33, 34-35, 36-39, 40-66. As we examine this portion of prophetic literature, we shall find some sections concerning which there is a difference of opinion as to their authorship. Especially shall we find this to be true of the last section, namely, chapters 40-66. We wish to say that whether Isaiah be the author of this last section, or whether written by some prophet of the captivity, its similarity to the rest of the book in style and spirit, which has caused it to be included in the work of Isaiah, show the carrying out of the lofty ideas which he himself expressed.

Let us now direct our thought to the first division of the book, namely, chapters 1-12. This first collection of Isaiah's prophecies relates to the kingdom of Judah and Israel and belongs to various events of their history from B. C. 740-701.

Ewald, a distinguished German Hebraist and Biblical critic, calls the first chapter of the book of Isaiah the "Great Arraignment." There are all the actors in a judicial process. God is at once Plaintiff and Judge. The assessors are Heaven and Earth, whom the LORD's herald invokes to hear the LORD's plea. The people of Judah are the defendants. In verses 2-9, the prophet brings against his people charges of unfaithfulness and ingratitude. They are not as appreciative as the ox and the ass who know where they are fed and housed; he compares them to disobedient and unnatural children who have turned their backs upon and disowned their fathers. They are like a very sick man, diseased from the sole of the foot even unto the head.

They lack discernment to see the true condition of the state and of society. Their country is desolate, their cities consumed by fire, their land overrun by strangers. These facts become very apparent when we remember how the people themselves were mixed with foreign and idolatrous customs; also is it apparent when we take into account the foreign nations threatening them, even at their very doors.

Verses 10-17: It is quite reasonable to infer that this condemned people brought forth some defence for their conduct. They would say, see how faithful we are in our offerings and ceremonies; we are very jealous of the "new moons and the appointed feasts." By the answer we learn that the temple service, although maintained with great splendor and regularity, will not atone for a cruel and corrupt heart. A few verses here are worthy of most careful thought. *"To what purpose is the multitude of your sacrifices unto me? saith the Lord. I am full of burnt offerings and rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. Bring no more vain oblations; incense is an abomination unto me; new moon and Sabbath, the calling of assemblies,—I cannot away with iniquity and the solemn meeting. Cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."*

AMOS H. HAINES.

JUNIATA COLLEGE

BIBLE TERM FOR 1899

The special Bible term for 1899 will open on Monday, January 16th, and will continue four weeks.

The work for the term will be a careful and critical study of the Bible—the Old

and New Testaments—historically and exegetically. The teaching will be of such a character as will be adapted to young and old, and to the inexperienced as well as to the more advanced. The following subjects will be taught: Bible Geography, Church History, Homiletics—how to prepare and deliver sermons, Bible and hymn reading and elocutionary drill—the Doctrines of the Church, the Miracles of the New Testament, Hermeneutics, Normal Sunday school work, Music, and such other studies as will be helpful to ministers, Sunday school workers and Bible students. In addition to the regular day studies, arrangements are being made to have Bible lectures by Brother M. G. Brumbaugh and preaching by Brother J. A. Dove, of Virignia.

Our purpose is to give the very best teaching and the greatest amount of Biblical information in the shortest possible time and at the least expense.

With our new dining-room and additional dormitories we are prepared to entertain comfortably and pleasantly all who may come, and at very low rates. Boarding, with heated rooms and good beds, for the term of four weeks—January 16th to February 10th—\$12.00; \$3.00 a week, and 60 cents a day for all fractional weeks. All the teaching done at this special Bible term is free of charge. We make this sacrifice in labor because we feel that our people need the advantages thus offered, that they may become more efficient workers in the Master's vineyard. All are invited, brethren and sisters, young and old. There is nothing in the world for which you can afford to make more sacrifice than in preparing to do better work for the Lord.

Elders in charge of churches are kindly requested to arrange the time of holding series of meetings so as not to conflict

with the time of holding this Bible term.

Those coming should write as soon as possible so that the necessary accommodations can be arranged. Any information desired will be gladly given on application.

Address,
H. B. BRUMBAUGH,
Huntingdon, Pa.

DONATIONS TO BIBLE WORK

Elder J. B. Brumbaugh reports the following contributions for the support of the Bible work of Juniata College:

J. K. Pflatzgroff,	York, Pa.,	\$5 00	W. R. Foss,	" "	5 00
Geo. K. Pflatzgroff,	" "	5 00	A. D. Scott,	" "	1 00
A. S. Hershey,	" "	5 00	P. J. Hess,	" "	1 00
N. C. Baughman,	" "	5 00	Elizabeth Weidler,	" "	1 00
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Margaret Huffman, New Windsor, Md.,		5 00	J. L. Dessinberg,	" "	1 00
H. C. Price, Waynesboro, Pa.,		10 00	A. Troxel,	Nankin, "	1 00
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Miss May Oller,	" "	2 00	C. Berkey,	Savannah, "	2 00
Mary Shellenberger, McAlistersville, Pa.,		5 00	L. A. Bohn,	Hayesville, "	1 50
Annie Shellenberger,	" "	5 00	C. C. Fox,	" "	55
Harry Shellenberger,	" "	5 00	Sisters' Aid Society, Maple Grove Ch., O.,		2 00
Catharine A. Clark, Elderton, Pa.,		50	C. S. Lehuwan, Mahoning Church, Ohio,		5 00
C. B. Kimmel,	" "	5 00	Wm Wertz,	" "	25
J. S. Ankney,	" "	5 00	A. W. Harrold,	" "	50
Philip Shoemaker, Oakland, Pa.,		5 00	Henry Rohrer,	" "	1 00
E. Z. Shoemaker,	" "	1 00	Amos Harrold,	" "	1 00
Catharine Shoemaker,	" "	5 00	Joseph Harrold,	" "	50
M. E. Shoemaker,	" "	5 00	C. M. Haney,	" "	25
A. C. Shoemaker, Putneyville, Pa.,		5 00	E. H. Zeigler,	" "	2 50
Ross Shoemaker,	" "	1 00	Della Longenecker,	" "	25
Peter C. Helrick,	" "	5 00	Ada Longenecker,	" "	25
Jacob Beeghly, Ashland, Ohio,		5 00	Solomon Esterly,	" "	50
Wm. Peters,	" "	5 00	A. W. Longenecker,	" "	2 00
A. J. Myers,	" "	5 00	Sue McEsterly, East Liyerpool,	" "	3 00
David Beeghly,	" "	1 00	W. H. Myers, Mount Pleasant, Pa.,		5 00
G. H. Shidler,	" "	1 00	Joseph Myers,	" "	5 00
Jos. J. Beeghly,	" "	5 00	D. M. McFarland, Altoona Church, Pa.,		10 00
Wm. Burkholder,	" "	1 00	Harvey Hess,	" "	1 00
Reuben Foss,	" "	1 00	G. O. Dilling,	" "	1 00
Christian Hess,	" "	1 00	Martha Ross,	" "	2 00
J. A. Zimmerman,	" "	3 00	G. W. Brumbaugh,	" "	1 00
John S. Clark,	" "	3 00	I. H. Brumbaugh,	" "	1 00
Abram Barr,	" "	5 00	John Clabaugh,	" "	50
A. A. Moherman,	" "	10 00	W. R. Hersherberger,	" "	1 00
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			G. W. Kephart,	" "	2 00
			Oliver P. Pherson,	" "	1 00
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			M. P. Brumbaugh,	" "	5 00
			Lizzie Robinson,	" "	1 00
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			Joseph Kaisel,	" "	1 00
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			Mrs. Andrew Kipple,	" "	2 00
			Lizzie Taylor,	" "	25
			J. W. Wilt,	" "	2 00
			S. F. Myers,	" "	1 00
			J. E. Burget,	" "	1 00

THE EDUCATIONAL WORLD

The honorary degree of Doctor of Laws was conferred upon President McKinley on October 17th by the University of Chicago.

The ECHO is pleased to enter upon its exchange list the *Intercollegian*, the *Susquehanna*, the *Brown and White*, and the *Lafayette*.

The University of Cincinnati has lately come into possession of a gift of \$56,000 to be used for the erection of a fire-proof library building.

The Northwestern University expels any student found cheating in examination. The fact is noted in the University paper, a copy of which is sent to the faculties of other colleges.

The subject for the Princeton-Yale debate is of national interest: "Resolved, That the United States should annex Cuba." The debate will be held in New Haven on December 6th, Princeton affirming.

Interesting and instructive literary articles from the student body and a good "College World" page are nearly always marked features of the *Ursinus College Bulletin*—an old and welcome friend of the ECHO.

The *College Student* deserves to be complimented for its excellently illustrated article, "The Northfield Conference," and for its healthful tone of college spirit. Although few personals appear, "College Notes" chronicle movements and improvements for the history of Franklin and Marshall.

The president of Oberlin College, when asked by a student if he could not take a shorter course, replied: "Oh, yes; but that depends on what you want to make

of yourself. When God wants to make an oak, he takes a hundred years. When he wants to make a squash, he takes six months."—*Exchange*.

The ECHO is pleased to welcome several new exchanges to its table. These are placed in the college reading-room and read with interest and profit by the student body. While some of the college papers lack the "newsiness" that makes them invaluable for college history, and others show a dearth of interest in college literature, most of the exchanges breathe the fresh atmosphere of American college life and spirit.

The *Earlhamite* and the *De Pauw Palladium* are live organs from two of the Hoosier State's active institutions. Although the form of the *Palladium* is not the most desirable to all, the matter is profitable and loyal. The article, "The Modern Spirit of History," is especially good. The *Earlhamite* has the commendable qualities of news, literature, and college life, and is assuredly interesting to the Earlham student.

To the teacher of the primary grades, to the student of matters educational, and to the parent, the *Child-Study Monthly*, published by A. W. Mumford, 203 Michigan avenue, Chicago, is of much real value. The articles are from such men as Doctors G. Stanley Hall, C. C. Van Liew, M. V. O'Shea, Oscar Christman, L. H. Galbreath, and W. Preyer—men than whom none take higher rank in the educational world. A few titles of the articles will show the worth of the *Monthly* to educationally-minded people: A Boy's Dictionary, Children's Purposes, Imitation in Children, Religious Ideas of a Child, Nervous and Backward Children, The Modern Child. "The Educational Current" keeps one informed on the vital educational news of the day.

Juniata Echo

VOL. VII

HUNTINGDON, PA., DECEMBER, 1898

No. 10

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The JUNIATA ECHO is published monthly, except in August and September.

Subscription price (ten numbers), 50 cents. Single numbers, 5 cents.

Entered at the Huntingdon, Pa. Post-Office as Second-class Matter.

EDITORIAL

THIS NUMBER closes volume nine of JUNIATA ECHO. The editors desire to present their compliments to their patrons, but do not wish to say good-bye to any. The field occupied by the ECHO is one peculiarly its own, among college journals. The higher, the nobler attributes of those seeking an education are exalted, to the discouragement, even to the exclusion of the ignoble and brutal tendencies now so popular among college students. Bands for Christian work are encouraged instead of teams for games, so certainly of questionable tendencies.

As we take a retrospect of the years that have gone, we can see where much has been neglected and realize that there is room for improvement. From this position we look forward, hopefully, for great things for the future of our work on College Hill. One of the essentials for improvement is increased patronage—a larger number of subscribers. With the proper effort on the part of friends of Juniata, these can be secured, and it is not a problem to solve, for the interests of the college are subserved by the college journal. Subscribe for the ECHO,

and then see that a number of your friends follow your example.

By reference to our editorial page it will be seen that we have added to our editorial force. In associating Professors Reber and Ellis to represent respectively, the Normal English and the Classical or College Departments, we present gentlemen in every way qualified to help us raise still higher the standard of this Juniata Valley periodical, the ECHO.

THE IMPORTANCE of a full attendance during the special Bible term, announced for January the sixteenth, cannot be over-estimated by those who are interested in the department of the work at Juniata College. Each year the work has grown, first on account of its own importance, and second on account of the continual growth of the college. Each year there have been additional features added by the teachers in charge, and the coming session of four weeks will present features that are new and very important to ministers and Sunday school teachers. The members of all callings in which progress is expected hold annual meetings and conventions for the advancement of their several in-

terests; and why should not the ministers of the church, whose calling stands above all others, meet to study and exchange views upon the topics so vital to the success of their work? We are never too old to learn, so the older workers should unite with the young in the study of the Word and the best methods of presenting Divine Truth.

Were there nothing else to attract, the sermons on doctrinal subjects should be sufficient to draw a large attendance; but the special lectures by Dr. M. G. Brumbaugh are, annually, worth more to each attendant than the cost of the entire session. These lectures are always exceedingly attractive, entertaining, and instructive. The first published series, "The Book of Ruth," forms one of the most delightful books published; and, as the subsequent series may not be published, an attendance at the lectures, as the Doctor delivers them, may be the only way to enjoy them. Such advantages should not be missed by any one who can possibly leave his field of labor for that period of time. The expenses are so low that any one can afford to be present, who will make a little sacrifice, to obtain the help here made available.

A LEGEND

EMMA S. NYCE

In the streets of gold on a summer's night,
All the angels, rob'd in the purest white,
From their home on high to the earth would gaze
On the scenes of man and his mortal ways.

Each one of them then took her scissors bright
And clipped a hole in the veil of night.
As the brightness streamed through the op'n-
nings 'round
Men gloried in the stars that in heaven
abound.

With the silence of snowflakes the clippings fell
Forget-me-nots blue on hill and in dell,
Just wee bits of heaven dropped from above,
Shall we list to their tidings "God is love"?

COLLEGE DEBATING

FAYETTE AVERY MCKENZIE

We are accustomed to speak of the great enthusiasm roused by intercollegiate athletic contests. We know that thousands of men, women, and children will assemble on a cold, blustering day to see dimly through the whirling snow two sets of college men struggling on the football field. Whether we can acknowledge that such enthusiasm, that such games, which undoubtedly do require discipline, courage, alertness, and self-control, have any legitimate or necessary place alongside regular college exercises or not, we must acknowledge that they appeal to certain instincts of the human mind. We are not, however, often reminded that there are contests intellectual among the colleges which also appeal strongly to college enthusiasm and public interest. Yet the writer still keeps in mind an occasion when he was glad to sit on the steps in one of the galleries of the Academy of Music in Philadelphia to hear a debate between representatives of Cornell and the University of Pennsylvania, when the audience was so carried away by certain of the speakers that it could not entirely restrain its applause, even though that applause was lessening the time and injuring the cause of the men whom it wished to encourage.

That such contests, such discussions between the thinking young men of the day on the great questions of the day, will redound to the good of the country will not be gainsaid. It is, therefore, fortunate that somewhat similar results can be obtained without entering upon intercollegiate contests. At most institutions there exist two societies engaged in literary work of various kinds. These societies are encouraged in their separate existence, because it is felt that, if they

are really alive, they will strive in generous emulation and so be mutually helpful in maintaining a high standard of work. In many, perhaps most places, prizes are offered for the best efforts in the contests which almost necessarily take place between them. The societies thus become an essential part in the college man's life. A Princeton Whig is always a Whig, and watches year after year for the result of the annual contest with the Cliosophic society. The societies are the centers about which clusters much of the enthusiasm, much of the life of the college.

It is not necessary, however, to go outside the one society to secure many, if not most, of the advantages of argumentative competition. But it is necessary in all cases, if the best results are desired, to conform rigidly to certain well-established rules.

In the first place the question to be discussed must in its statement be definitely, transparently, unavoidably clear. A debate carried on where the debaters have different conceptions of the meaning or scope of the subject, is lacking in results, unsatisfactory to the hearers, and injurious to the speakers.

The very fact that debating is intended to ascertain truth should be a guarantee of seriousness, purposefulness, on the part of those engaged in it. Truth is the pearl of the universe, it is the constant object of search on the part of the human race. Our nation is one great debating society, with frequent contests in which we all take part, or should take part. The greater the number of American citizens who are capable of detecting and quickly waiving a weak, specious, inconsistent argument, the stronger is the American nation. He who allows himself to receive or to put forth fallacious reasoning injures his powers of discrimination. It is,

then, essential that the debater enter upon his duties with the sober consciousness of his responsibility, with the full intention of doing solid thinking and solid work.

There is one feature of debating, which is frequently not given its full importance, and that is rebuttal. Where the antagonists actually join in hand-to-hand conflict, there is where the best and most valuable work is done. Rebuttal speeches give practice in extemporaneous speech and afford the best means of judging of the actual knowledge and power of the competitors. This feature, however, is deprived of its chief value, unless the speakers are held strictly to the laws of rebuttal; the introduction here of new arguments should be regarded as a serious violation of etiquette and law.

There is danger, in the facility and quickness with which many debates are prepared, of engendering habits of superficiality. This is not a light matter; second-hand thoughts are fatal to the spirit of originality, and undigested fruits are the strength of the demagogue. A day, or a week, or even two weeks is a short time to prepare a fifteen-minute debate on a subject which has not been a matter of special thought before. Four weeks of preparation is none too long for the ordinary debate.

It is not an easy thing to judge a debate, yet it is an important matter. In justice to the speakers and for the good of the judges and the audience, definite rules for the decision of the debate should be laid down and rigidly adhered to.

Thus, and in brief, I have repeated several rules for the government of debating and debaters. Probably all will commend themselves to the favorable consideration of all persons interested in the development of genuine argumentation among college students. There is, how-

ever, at least one objection which can be brought against them. They involve time, effort, perseverance and steadiness, thought and conscience. But such is the cost of all those things which aim at the highest of efficiency and the best of success.

HISTORY IN WORDS—NUMBER III

D. C. REBER

In the April and May issues of the ECHO was shown the relation of the English language to the languages which have entered into its structure. A number of instances was shown where words contain interesting historical facts. In this article and others which are to follow, it is endeavored to point out how people and events have given many new words to our English vocabulary.

The Arabians were the arithmeticians, astronomers, chemists, and merchants of the Middle Ages. History attests these facts; but the etymology of the words—*alchemy*, *alcohol*, *algebra*, *alkali*, *almanac*, *azimuth*, *cipher*, *elixir*, *magazine*, *nadir*, *tariff*, *zenith*, and *zebra* corroborates the same interesting facts. In the first five words, the prefix 'al' is the Arabic article 'the.' The prefix 'az' in *azimuth* is another form of 'al,' meaning 'the'—the word meaning 'the way.' From the same Arabic root come *zenith* and *nadir*: the one means the point of the heavens directly overhead; the other, the opposite point of the sky. Literally, *zenith* means 'way' and *nadir*, 'alike.'

Cipher and *zero* are derived from the same Arabic word meaning 'empty.' The other name for the same Arabic numeral *naught* is derived from an Anglo-Saxon word meaning 'not anything.' The ten characters of the Arabic notation were named from the Arabs who introduced them into Europe by their con-

quest of Spain during the eleventh century. The Arabs obtained these characters from the Hindoos by whom they were invented more than two thousand years ago. The most probable theory for their origin is that they are derived from the initial letters of the Hindoo words for numbers. The numbers from ten to a million are derived from the Saxon. *Eleven* means one and ten; *twelve* means two and ten, etc. *Twenty* means two and a ten or two tens; *thirty* means three and a ten or three tens, etc. *Hundred* is a primitive Saxon word meaning 'hundred reckoning.' *Thousand* means 'ten hundred.' *Million*, *billion*, etc. are derived from the Latin.

Elixir is derived from the Arabic prefix 'el' or 'al,' meaning 'the,' and 'iksir' meaning 'philosopher's stone.' In alchemy the word had two meanings: first, an imaginary liquid by means of which baser metals were to be changed into gold; second, an imaginary cordial supposed to be capable of sustaining life indefinitely—hence called 'elixir vitae,' the elixir of life.

Magazine literally means 'a storehouse.' Later this word also came to be applied to a storehouse or treasury of stories, essays, etc. The Gentleman's Magazine issued in London in 1731 was the first of its kind published. *Tariff* comes from the Arabic through the Spanish 'tarifa,' meaning 'a list of prices.'

If we inquire into the origin of an institution of the Middle Ages known as the monastic system, by a study of such words as *monk*, *monastery*, *hermit*, *cenobite*, *ascetic*, and *anchorite*, we naturally come to the conclusion that it took its origin in the Greek, and not the Latin, branch of the church. Any one who lives in solitude is a *hermit*, which word is derived from a Greek word meaning 'a dweller in a desert.' *Monk*, a religious

hermit, is derived from the Greek, meaning 'living alone.' *Monastery*, which is the 'house of monks,' had the older name *minster*. The latter word made its way into the Old English or Anglo-Saxon, and so we have in modern English, Westminster, the west monastery.

Monks were divided into two classes: the *cenobites*, who lived under a common and regular discipline, and the *anchorites*, who indulged their unsocial independent fanaticism. *Cenobite* literally means 'common life'—hence a monk who lives socially. *Anchorite* or *anchorite* means literally 'one who withdraws.' An *ascetic* was originally a strict hermit who was rigidly self-denying in religious observances. The word means literally 'one who exercises,' even to the extent of mortifying the body.

Word study throws light even farther back into the world's history than to the Middle Ages. If we trace the English-speaking race back through the diverging stream of civilization that came through Europe, we come to the original abode of the Indo-European family. This family of peoples is the noble and historic stock of the world. Before its dispersion, its home was India. The Indo-European family of languages comprises the Sanskrit, Zend, Celtic, Italic, Hellenic, Teutonic, and Slavonic branches. The Sanskrit was the first language of the people of India. The Zend was the old Persian language. The Celtic branch includes the Irish, Scotch, and Welsh languages. The Italic group contains the Latin, with these descendants of the Latin, called the Romance languages, viz.: Italian, Portuguese, Spanish, and French. The Hellenic branch consists of six dialects of the Greeks. The Slavonic group contains numerous languages among which are the Russian, Polish, and Bohemian. The Teutonic or Germanic group had

three sub-branches,—High German, Low German, and Scandinavian. The Low German consists of the Gothic, Anglo-Saxon, Dutch, and English languages.

These seven branches have the same word for such objects as *ox*, *sheep*, *horse*, *dog*, *goose*, etc. This fact is significant because we are enabled to determine the extent of culture which this great family attained before its dispersion. The words just named show that it had outlived the fishing and hunting stage, and had entered the pastoral. It had not yet reached the agricultural stage since the cereals—wheat, corn, barley—are not common to these branches. Neither do they have common names for the metals, showing that they had no knowledge of working them.

These branches have identical names for *dress*, *house*, *door*, *garden*, for the numbers to one hundred, for *father*, *mother*, *brother*, *sister*, *son*, *daughter*, and for the Godhead. The word *mother*, for example, in Sanskrit is 'matir'; in Zend, 'mader'; in Celtic, 'mathair'; in Latin, 'mater'; in Greek, 'meter'; in German, 'mutter'; in Russian, 'mat'. The words *three*, *seven*, and *bear* are also found in all these branches. The words *seven* and *bear* are even connected with the languages of the Semitic family, viz.: Hebrew, Syriac, Ethiopic, and Arabic.

And so such words teach us that as these nations speaking the languages named, left India, radiating in many directions to work out each its own destiny in various regions of the earth, they carried with them a stock of words, intellectual as well as moral, by no means small; and the linguist makes a contribution to ancient history otherwise unattainable.

If a man do not erect, in his age, his own tomb ere he dies, he shall live no longer in monument than the bell rings and the widow weeps.—*Shakespeare*.

NOTES AND PERSONALS

Exams—skating—socials—classical reception—college songs—NOBILITAS ET HUMANITAS.

Every one should sing 'Hail to Juniata!'

"There's a school up here on College Hill."

James Widdowson, '96, is teaching in Johnstown.

Sarah Myers returned to her home on November twenty-third.

Turah Elder visited her brother John on November nineteenth.

J. Ward Eicher, '96, is a faithful and live pedagogue near Kecksburg.

I. D. Metzger, '94, will direct the music in the Blair county institute.

Alice Beckley visited College Hill on November nineteenth and twentieth.

Bertha Fahrney recently entertained her friend, Mary Cunningham, of Williamsport.

Ada C. Richard is at her home in Hagerstown, Maryland. She is devoted to painting.

Thomas Gibson, of Williamsport Theological Seminary, called on his sister Louisa recently.

Elva Katherine Shockey, '99, was made happy by a visit from her father on Thanksgiving Day.

Walter Long and wife, of Tyrone, attended the communion service of the Huntingdon Church.

H. C. Chilcote was at home the last week in November and the first week in December nursing a sore arm.

Mr. T. B. Keller, of Elizabethtown, visited his sister-in-law, Minerva A. Will, on the twenty-eighth of last month.

Edna Gifford visited her sister Maud from the twenty-third to the twenty-sixth of November.

Elder J. A. Sell, of the advisory board, visited Juniata on the tenth and eleventh and preached in chapel.

Nancy Bennett, '99, was called home on the twenty-fifth of last month by the death of her grandmother.

The college library is grateful to some donor for a year's subscription to the *Woman's Home Companion*.

Ellis and Flora Shelley visited their sister Sannie and other Juniata friends the last week in November. Come again.

J. L. Bowman, one of our senior Bible students, preached at Fredericksburg on the last Saturday and Sunday of November.

C. E. Robison was at his home, Bellwood, from the sixteenth to the twentieth of November attending his sister's wedding.

Cora Keim, '99, and Dora Funk, '00, visited Mount Union friends from the twenty-fifth to the twenty-seventh of November.

Very good reports reach us of the service of Jennie M. Dome, '97, as teacher in a Norristown city school next door to her home.

The prospects for a large winter-term enrollment are promising. Numerous inquiries have been made respecting Bible Session also.

Professor McKenzie will spend the holiday vacation at his home in Lansdowne and will be pleased to see any Juniata people in and around Philadelphia.

There remain only a few copies of that excellent series of "Bible Lectures" on the Book of Ruth, by Doctor Brumbaugh. Any one desiring a copy should send the order soon.

It will be a pleasure to greet Vice-President I. Harvey Brumbaugh again. He will return from Harvard for the holiday vacation on the twenty-second instant.

Mrs. Florence Harshbarger Myers, '96, is working with all her former zeal for Juniata. She and her husband, Elder T. T. Myers expect to attend Bible Session.

J. J. Shaffer, '96, is pastor of the East Coventry Church. A few weeks since he conducted a series of meetings in the recently-dedicated Geiger Memorial church, Philadelphia.

After an enjoyable visit of several weeks in Boston, Bessie Rohrer, '97, is again at her home in Waynesboro. She says: "The ECHO is good and newsy. I'm always glad when it comes."

Ira Walker was made happy recently by a visit from his friend R. S. Myers, of Berlin, Pennsylvania. Mr. Myers is teaching and thinks of coming to Juniata for the spring term. Welcome.

Elder J. B. Brumbaugh was in Chester and Montgomery counties recently and came back with an addition of twelve hundred dollars to the endowment fund and thirty-three dollars to the Bible fund.

Vida Yoder visited college in November and brought with her Miss Kring, who intends to be in Juniata soon. Miss Yoder is succeeding well in her teaching and will resume her normal work in the spring term.

Professor J. H. Brumbaugh visited Mifflin county friends on the last of November. Among others he called on Misses Bratton, Cable and Kauffman, and Milton C. Swigart in their schoolrooms. The outlook for spring term students is encouraging.

Owing to an inadvertency in the reading of the copy, an error appeared in the

article, "The Worth of Good Books," in the November ECHO. In the eighth line of the second column on page one hundred and thirty-three, "curse of sin" should read "cruse of oil."

One by one develop the changes for our social amelioration. On the second instant Professor Haines announced that an informal social will be given the students each Saturday evening for one hour. This is a move in the right direction, fellow-students. Let us profit by it.

Lizzie B. Howe, '85, of whose benign presence and zeal in class room and hall many hold fond recollections, visited Juniata lately and gave several good talks on school and religious life. She led chapel services one morning, and by her presence with the Faculty and by the sound of her voice, we were carried back to the early nineties. Come again.

Bruce Ibra Myers, '95, is stirring up matters educational in Reade township, Cambria county. *The Sentinel*, one of the county papers, devotes the first page monthly to school topics which Bruce edits. He is also principal of the township high school, and by his earnest efforts he has succeeded in interesting many patrons in higher education for their children.

"Professor Ellis then stirred the institute," "teachers will surely profit by his work," and similar expressions are reported wherever Charles lectures. Recently Fulton county teachers were inspired by his lectures on "The Elements of Teaching," "Language," "What the Pupils Read," "Characteristics of the Live Teacher," and other topics. December twentieth and twenty-first he will lecture before the Blair county institute.

The entire basement floor of Students' Hall is being fitted out for laboratory pur-

poses. Here all the geological specimens will be placed so as to be easily studied and used for class work. New cases have been provided for the physical apparatus, which makes more room in the chemical laboratory. Professor Myers has a well-equipped work shop to which the physics classes have access, and some of the boys are turning their hand to making apparatus for experimental purposes.

The second meeting of the Young People's Missionary and Temperance Society was held on November twenty-third. Olive Replogle read an essay, "The Present Need." John M. Pittenger talked on "The Requisites of a Missionary." "Nothing and Something" was recited by Emmert Swigart. A reading, "Missions and Spiritual Life," was given next by Hannah Walters. Professor Reber then spoke on "Christ the Missionary." A collection of three dollars and thirty-five cents was taken. At the first meeting of the year five and one-half dollars were given.

Thanksgiving Day passed pleasantly in Juniata. A few students spent the day at home. Most, however, remained in college and enjoyed a turkey dinner and an oyster supper each interspersed with "toasts." Appropriate services were held in the chapel at eight o'clock in the morning. A number of the students attended the union services at the Presbyterian church. About sixty "little tots" from town were given a good dinner in the old dining-room. Socials were given in the afternoon and evening. At the latter time the senior normals gave an interesting impromptu literary exercise. The new dining-room was nicely decorated also by them.

The following words from *The Ohio Educational Monthly*, edited by ex-Com-

missioner O. T. Corson, speak for themselves: In Massachusetts, the past year, a number of vacancies occurred in the normal schools. We are reliably informed that in filling these vacancies not a single graduate of Clark University, presided over by Doctor G. Stanley Hall, was selected. In Philadelphia, a number of vacancies occurred in principalships and other important positions, and to our certain knowledge all of these vacancies were promptly filled by students and graduates of the Department of Pedagogy of the University of Pennsylvania, in charge of Doctor M. G. Brumbaugh, who is known in nearly every county in Ohio. In the language of another: "It does not take a team of horses to draw an inference" from the previous stated facts.

Reverend W. J. Coleman, formerly professor of sociology in Geneva College, now pastor of the Covenant Church, Allegheny, lectured on "Christian Citizenship," during the eight-twenty period on Friday, December second. Reverend Coleman emphasized the fact that there is no hint of anything higher than human authority in the Constitution of the United States. Forty-two of the state constitutions recognize Divine Providence, as did also the Declaration of Independence. Yet our Constitution was made by Christian men and is upheld by Christian men. Hamilton defined the Constitution to be the declaration of the principles by which the people wish to be governed. When we have not asked our men of government to rule according to religious principles, what right have we to complain of the liquor license, the Sunday laws, and the easy divorce law of to-day?

Notwithstanding the inclement weather of November eighteenth, which occasioned a small crowd, the opening lecture of

the season, "Imperial Rome," by Edmund M. Hyde, Ph. D., L. H. D., professor of Latin language and literature in Lehigh University, was in every way a success. Doctor Hyde held the attention of the entire audience as he guided it over the seven hills and described minutely every point of interest of ancient, mediæval, and modern Rome. The views of the Pantheon, the Colosseum, the Forum, the Vatican, and those of Roman architecture and sculpture were especially fine. To those who have studied Roman history and literature the two hours went all too quickly; for, by his fine views and excellent word-paintings, the Doctor vivified much of the imperial city's life. To those about to take up the study of Roman life in its history or literature the lecture will be most helpful. Even to the one who casually listened to the descriptions and viewed the scenes of mighty deeds the lecturer aroused an interest that will be manifest when anything Roman is brought to notice. The Lecture Bureau is to be congratulated for the successful opening lecture. Doctor Hyde was entertained by his former pupil, Professor McKenzie.

Reverend Ross F. Wicks, a student of '89, was present at chapel exercises on the last Monday in November and gave a short impressive talk. "To-day," said he, "when we read last night's news at the breakfast table, when telegraph and telephone are faster than thought, the idler is not wanted. The stage-coach days are gone; the lightning train and the electric motor have brought speed and alertness. . . . Men were not of a common brotherhood before the angels sang over the little town of Bethlehem. Now the 'milk of human kindness' can be the food of every soul." To illustrate the latter thought Reverend

Wicks related an experience which Chaplain McCabe had told him a few weeks previous. The Chaplain returned to New York at midnight. He had been hard at work preaching for some time and requested a cabman to drive him speedily home. When the Chaplain alighted, he paid his fare and said to the cabman, "Good-night; I hope to meet you again in heaven." The cabman drove home and retired. But the words of the good Chaplain stirred his soul. "If Chaplain McCabe hopes to meet me in heaven, and if I hope to meet him there—and I do—I must change my life." He could not rest. Repairing to Chaplain McCabe's home he was admitted, and the kind-hearted, Christ-spirited Chaplain awoke from needed restful slumbers to minister to a sin-sick soul. As a result of the few kind words, "Good-night; I hope to meet you again in heaven," over one hundred cabmen have been helped heavenward. Reverend Wicks is pastor of the Fourth Reformed Church, Dayton, Ohio. He has traveled extensively, expresses his pointed remarks with telling force, and, we dare say, has a bright, wide, and useful future before him.

THE COLLEGE RECEPTION

ONE OF THE ENTERTAINED

Had anyone come into Juniata between eight and eleven on Saturday evening, December tenth, he would have thought the place entirely deserted save one room from which emanated merry chatter and pleasing vocal and instrumental harmonies. That room was the dining-hall, and the reason for the merry-making was the social event of the year—the reception by the college department. Promptly at eight o'clock the entire college body gladly responded to the call of the old

tower bell. They were received by J. L. Hartman, '99, I. B. Book, '00, J. M. Pittenger, '01, and M. H. Neer, '02, while college airs floated from the piano under the seemingly magic touch of Miss Snavelly, '02.

Never has a reception room in Juniata presented a more beautiful appearance. The decorations were simple, tasty, elegant. Long ribbons of blue and old gold bunting had been swung from the corners and sides of the room to the center posts and gave a tent-like effect. On the center of the west wall was the college ladder, fashioned in spruce and college colors. Over the mantel at the east end of the room appeared two large college flags, the arched name Juniata, and under it the motto chosen by the classical students, *Nobilitas et Humanitas*. On the wall around the room were seen apt caricatures of the different departments, and among the most fitting of all was the college boys' burlesque of their own department. Cosy corners, chairs, divans, piled with pillows, scattered promiscuously over the room gave a cosy prospect for the evening. The decorations were shown to better effect by the new electric lights.

After a half hour of promenade and greetings, the College Quartet, composed of Nininger, '00, first tenor, Wells, '00, second tenor, Hartman, '99, first bass, and Book, '00, second bass, accompanied by Emmert, '01, soloist, sang "The College Ladder." As an encore the quartet puzzled the guests by rendering a Latin song. "Twenty eminent men and women of the present day," was the next feature. Certain questions were given from which the name was to be guessed. The revelation that the "eminent men and women" were none other than some of the guests was surprising. Again the quartet responded and were encored. Slips of paper were given to the guests.

Those to the ladies bearing the name of an author, and those to the gentlemen the name of a book. A very enjoyable half-hour was spent in a complete mix of the whole assembly, each intent on finding his or her author or book. Refreshments were announced, and, upon presentation of one of the slips, a sandwich and a cup of coffee were given. During refreshments an instrumental duet, by Misses Rosenberger and Snavelly, was rendered and appreciated. After all had been served the quartet again appeared and was encored twice. A three act charade was given representing the word "elocution"—a telephone "*Elo!*" a Chinaman's *cue*, a mother telling her son what to *shun* at Juniata. The word was not guessed and was presented in one act—an elocution class. As a closing song the quartet rendered a serenade, "Stars of the Summer Night," and the happy guests were dismissed while Miss Snavelly performed at the piano. A blue and old gold souvenir, containing the motto and two college songs, was presented to each guest.

The best feature of the evening was the singing by the College Quartet, and the boys are to be congratulated. Such expressions from the Faculty as—"This reminds me of Yale," "This calls back Rutgers," "This is Lehigh," "How like DePauw!" "This is the life and loyalty we like to see," and every face eager and beaming with smiles, manifested the feeling of the guests. The college songs are new to Juniata; but they certainly engendered true college spirit in the heart of every one. Could such words as these of "Hail to Juniata!" do otherwise?

Let the choral anthems rise;
Hail to Juniata!
Shout her glory to the skies;
Hail to Juniata!
Hail the newly-risen star,

Shedding radiance from afar,
Pride of Pennsylvania;
Hail to Juniata!

'Mid the everlasting hills;
Hail to Juniata!
Blessed with cool and shady rills;
Hail to Juniata!
Breathing pure and mountain air—
Fragrant flowers everywhere—
What wonder we can do and dare;
Hail to Juniata!

Let us then with loud acclaim;
Hail to Juniata!
Give honor to her spotless name;
Hail to Juniata!
Should e'er the laurel wreath be mine,
I'll lay the honor at thy shrine,
Our hearts, our hopes, our prayers are thine;
Hail to Juniata!

Taken all in all the debut of the college
department was a grand success.

NOBILITAS ET HUMANITAS.

HAIL TO JUNIATA !

LITERARY SOCIETY NOTES

ORIENTAL

ELIZABETH ROSENBERGER, Correspondent

We have come to the time in our school year when we look forward to a new term's work; but before doing this we are compelled to take a retrospect, in its few remaining days, of our present term's work. While doing this we must not forget to take a glance at our society work. We Orientals will agree that perhaps we have not kept our motto, "We know no zenith," clearly enough before us during the present session. One fact which counts for growth and strength is that we have had a number of original orations, essays, debates, and journals. We have those among our number, whom I feel sure, if we could lift the veil of the future, we might see as great orators contributing their mite to the amelioration of the world by their forceful power of speech. Persevere.

"There is a tide in the affairs of men,
Which, taken at the ebb, leads on to fortune."

We should esteem it a golden opportunity to have the drill of being placed before a listening audience knowing that on us rests the responsibility of profitably entertaining it. It is true that there were those among us who refused to respond to the request for them to perform, but the vacancies thus caused were readily supplied by willing substitutes.

Our ranks are gradually increasing. Two new members were elected recently.

The want of current educational reading matter which has been felt for some time will be supplied by subscription to the *New York School Journal*, by our society for the library reading table. By the beginning of next term our society library will have been increased by a score of valuable new books.

We might advocate a greater spirit of enthusiasm in society work for the coming term. We sister societies might help each other by pursuing a little friendly rivalry in oratorical contests or intersociety debates; or even a joint society meeting might serve this purpose.

I hope that under the guiding management of Mr. Lehman, as president, Miss Vinnie Shuss, as secretary, Mr. Weaver, as vice president, and Mr. Hinkle, as editor, we shall launch out in the society year of '99 with a spirit that will give literary culture the very high standing that it is possible for it to attain in Juniata.

WAHNEETA

ELVA KATHERINE SHOCKEY, Correspondent

What, another month gone! And they say our little bundle of Wahneeta news is again due.

Since we were elected to the office of Wahneeta correspondent to the *ECHO*, three months have passed rapidly by and

vacation is at hand. Has Wahneeta been crowned with the laurels of success that she ought to wear in passing this mile stone—another college term? Surely some brave efforts have been made. Those of us who have been under the immediate influence have felt their effects. And who knows what great benefit and blessing the world may yet receive from such endeavors? Knowing that great things have grown from the seeming insignificant duties in our society work we feel a new impetus.

We were glad to welcome to Juniata, for a few days lately, one of our old and faithful Wahneeta workers, Mr. K. B. Moomaw.

Everything has been arranged for the opening of work for the following term. The officers have been chosen, and the program has been filled.

Wahneeta friends out in the field of action, we would assure you of our eagerness to greet your friends, anticipating work at Juniata next term. Mr. Sieber, our president, will gladly welcome them to our number, while Miss Rinehart, our next secretary, will be pleased to enter their names on our roll book.

Before we vacate our office, this being the last contribution, we would announce our successor, Miss Funk. We are sure she will contribute interesting bits of Wahneeta news.

OLD TESTAMENT SCRIPTURE

OUTLINES

ISAIAH

CHAPTER I CONCLUDED, ALSO

CHAPTERS 2-5

The great and forgiving heart of God is revealed in verses 18-23. God will pardon their wickedness; that of the individual, of society, and of the na-

tion. Reason and obedience are the keynotes to the situation. His constant cry is, *Come, and let us reason together*; and to hear is to have a conscience. Indeed, Isaiah lays especial stress on the intellectual side of the moral sense; and the frequency with which he in this chapter employs the expressions *know* and *consider* and *reason*, is characteristic of all of Isaiah's prophesying. Perhaps what the world needs to-day is more reason and less loud talk and emotion. The heart that is stained and besmeared with sin may be made as snow and wool. Although this broad and liberal offer is made by Jehovah through his servant the prophet, it soon becomes apparent that it will not be accepted. Verses 24-31: Sentence is here passed by the prophet. Jehovah assumes control; the mighty one of Israel will take the judgment in his own hands. He will surely discipline the people and turn his hand upon them. He will institute a cleansing and purifying process. The restoration of his people, however, is not forgotten. He will eventually restore the people to their pristine and ideal character. "This first chapter of Isaiah is just the parable of the awful compulsion to think, which men call conscience. The stupidest of generations, formal and fat-hearted, are forced to consider and to reason. The Bible alone tells men how much of conscience is nothing but God's love."

The date of chapter 1 is uncertain, but it must have been written whilst a foe was ravaging the territory of Judah. According to some scholars, these foes were the allied troops of Syria and Israel, 2 Kings 25:37; and the chapter belongs to the beginning of Ahaz's reign, about 734 B. C., this being the first of Isaiah's prophecies after his call, chapter 6. According to others the enemy are the Assyrians, and the chapter belongs to the reign

of Hezekiah, B. C. 701; its position at the beginning of Isaiah's prophecies, being explained from the general character of much of its contents, fitting it to form an introduction to the following discourse. See Driver, Introduction to the Literature of the Old Testament, p. 196; also, The Book of Isaiah, The Expositor's Bible, pages 1-18.

After the introduction to the book of Isaiah in chapter 1, there comes another portion of the book covering four chapters, namely, 2-5. "The word that Isaiah, the son of Amoz, *saw* concerning Judah and Jerusalem." 2:1. The Hebrew for *saw* which is used in the title of this series of prophecies is *hāzā*. The original meaning of this word is, to cleave, to divide, or to split; then to see into, to see through, to get down beneath the surface of things and discover their real nature. The one word that characterizes this is *penetration*, the characteristic of a man who has a conscience for the inner worth of things and for their future consequence. One distinguished writer, George Adam Smith, finds in this section of the book a picture of "the three Jerusalems." "First there is flashing out, chapter 2:2-5, a vision of the ideal city, Jerusalem, idealized and glorified. Then comes, chapters 2:6-4:1, a very realistic picture, a picture of the actual Jerusalem. And lastly, chapter 4:2-6, we have a vision of Jerusalem as she shall be after God has taken her in hand—very different, indeed, from the ideal with which the prophet began. Here are three successive motives or phases of prophecy, which in all probability, summarize the early ministry of Isaiah, and present him to us, first as the idealist or visionary, second as the realist or critic, and third as the prophet proper or revealer of God's actual will."

In this portion of the prophecy, namely, chapters 2-5, Isaiah deals in great de-

tail with the judgment which he sees threatening Judah. He opens with an impressive picture of the future. The nations of the world will come forth and magnify the religion of Judah. "And many people shall go and say, Come ye and let us go up into the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." In verses 5-8 he pictures the real condition of things as they exist. The contrast is the more striking when compared with what precedes. In verses 9-22 he pictures the judgment of God as it will fall on every object of human pride and strength. The prophet, who at one time, believed so much in man as to think possible an immediate commonwealth of nations, believes in man now so little that he does not hold him worth preserving. "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of." From chapter 3:1-11 we learn that the doom of existing society is approaching, a collapse is at their very borders, and the cause of this condition of things, verses 12-15, is largely due to the selfishness of their national guides and rulers. There is no religion in politics, which sooner or later must ruin any nation. May we as Americans look carefully to this matter! Chapters 3:16-4:1: Isaiah attacks the extravagant and luxurious dress of women. This is indeed an awful and glaring picture. In this day, when the judgment of God overtakes their city, all their vain show and gaudy apparel will be exchanged for the garb of a captive. This, however, is not the end. Some few will escape the judgment. This bright future is described in chapter 4:2-6. Most beautiful is God's protection. "And there shall be a pavilion for a shadow in

the daytime from the heat, and for a refuge and for a covert from storm and from rain." Chapter 5 may be said to be, in a general way, parallel to chapters 2-4. In verses 1-7 the parable of the vineyard shows how the Lord, who is the owner of the vineyard, has been disappointed. He looked for and expected fruit from Judah, but behold, "grapes, wild grapes." The remainder of the chapter, verses 8-24, is occupied by a series of "woes" by which the chief national sins are denounced; and ends, verses 25-30, with what may soon be expected at the hands of some great foe, namely, the Assyrians.

AMOS H. HAINES.

NEW TESTAMENT OUTLINES

THE FIRST DISCIPLES

JOHN 1: 35-51

In the declaration, "Behold the Lamb of God," we have in a form short, distinct, and compendious the Gospel of the Kingdom. The divine nature of the man Christ Jesus, the completeness and efficacy of his shed blood, and the offering of himself for the remission of sins, are clearly and plainly set forth. It is not certain that the Baptist understood his own testimony as clearly as we now do in the light of the Epistle to the Hebrews; but he certainly understood so much of it that he saw in Christ, and desired that others should see in him, the heaven-laid channel, opened up through his life and death. How much of the significance of the phrase, "Lamb of God," was understood by John's two disciples is uncertain; but there was something about it that seemingly attracted their attention, for when they "heard him speak they followed him." Verse 37. Why did they leave their former teacher and follow Jesus? Some think it was only an irresistible impulse, a heavenly instinct

that bade them follow him. But John first called the attention of the people and his disciples to the Lamb of God, and now a second time to the two disciples alone. Why did he do this? John was too wise a teacher to use terms beyond the comprehension of his pupils. We, therefore, conclude that the phrase, "Lamb of God," gave them at least an indistinct idea of the nature and character of Jesus, and caused them to leave their former teacher and follow him. The name of one of the two disciples was Andrew, and the other, doubtless, was John, who through modesty does not mention his own name.

The fact that the two disciples left John and followed Jesus shows that they were interested in him. Then in verse 38 we see how Jesus became interested in them. And here is brought out the very pleasing thought that as soon as a soul turns to Jesus he at once becomes interested and is desirous to help to a fuller knowledge of himself. The question, "What seek ye?" was not asked for the sake of information, but to give them an opportunity to express their desires and to connect their movements with him if they wished to do so. They answered him with a most honored title—Rabbi—perhaps the first time Jesus was ever so addressed. Further, the question, "Where dwellest thou?" shows that it was not a hurried converse by the way that would satisfy their longings. They want hours with him in the seclusion of his own home.

Verse 39 contains the glorious invitation, "Come and see." What passed on that day we know not save from the actions of the disciples afterwards. They went to where he dwelt as learners, but came away teachers, bearing to those nearest and dearest what they had learned. Each one went in search of his

brother*—Andrew for Simon Peter, and John for James. Note, these disciples, as soon as they came in contact with Jesus, felt that he was precious to them and desired that others also might enjoy communion with him. This is the feeling of all who truly learn of Jesus. We cannot be indifferent to others. The language of Andrew to Peter, verse 41, shows further what they gained by the day's association with Jesus. "We have found the Messiah." Quite beyond what they had heard from the Baptist, but what personal contact with Jesus would carry to the heart. The statement of the disciples, "We have found the Messiah," shows also that they had been seeking for him. They were, therefore, devout men, "waiting for the consolation of Israel." This explains why they at once felt the attractive power of Jesus's presence. The ministry of John had prepared their hearts, and they at once realized the purity and sweetness of his spirit. Verse 42 shows how the eye of Jesus pierced the depth of Simon's soul. He perceived in him a strong character and at once gave him a name expressive of that character. Jesus at once recognizes in us the elements of character which best serve his purposes concerning us. We notice, too, that this early recognition of Peter's greatness did not awaken jealousy in John's heart, for we do not find that John ever sought to undervalue him or diminish his influence.

"The day following," in verse 43, is probably the fourth day from the visit of the deputation given in verse 19. Jesus is about to leave Bethlehem for Galilee, and as he proceeds on his journey he finds Philip. The word *findeth* indicates that Jesus was now on the lookout for

disciples, and, meeting Philip, perhaps accidentally, said to him, "Follow me." The words, "Follow me," meant that he should accept Christ as a spiritual guide and leader, but were not a call to apostleship. Those who were now following him had to be brought in touch with him for a season before they were to receive the higher call.

Philip at once becomes a worker—verse 43. He has a friend who, he knows, is waiting for the Messiah; and, finding him he describes Jesus as the one whom Moses in the law and prophets did write. Nathaniel had faith in the testimony of his friend Philip, and in the prophecies too; but the statement that Jesus was from Nazareth at once engendered doubt, as the question, "Can anything good come out of Nazareth?" clearly indicates. As a cure for this doubt Philip simply said, "Come and see." To his mind this was sufficient to remove all doubt, and there is no better remedy for skepticism to-day than to see Jesus—to see his life as he sojourned among men and as illustrated in the life of his followers. In verse 48 Jesus describes Nathaniel as a genuine servant of God, one who was sincere and truthful. Nathaniel knew that Jesus's description of him was correct; he had the evidence within himself that he was guileless, and this led him to ask the question, "Whence knowest thou me?" You have described my true character; where did you see me? Jesus answers, that before Philip called him, he saw him under the fig tree. From this Nathaniel was convinced that Jesus had supernatural vision; that he could see into his heart without seeing his person; and, therefore, he must be the Son of God. His vision was opened to a great truth, but Jesus said he should see still greater things. And so it is always. The seeing of one truth enlarges the vision for still more truth.

J. B. B.

* The form of the narrative and its words indicate to us that John, as well as Andrew, went in search of his brother. It is, however, only an inference.

THE EDUCATIONAL WORLD

The *Syracuse University Forum*, a neat, live weekly, is added to our "exchanges."

The *Philomathean Monthly* for November is brim full of good things. "A Favored Freshman" is a clever story, and "College Athletics" repays a careful perusal.

The Paris Exposition management has decided to hold the Olympian games in connection with the fair in 1900. America will be well represented. Field sports, polo, aquatics, cycling, and other athletic features will be included.

The *Intercollegian* has begun, in the current issue, "a series of exceedingly strong and helpful 'After College' articles." The first of the series is, "A New Calling—The [Y. M. C. A.] Secretaryship as a Life Work," by L. L. Doggett, Ph. D., and is worthy of study.

President Harper, of the University of Chicago, has announced that the \$2,000,000 necessary to be raised to claim Mr. John D. Rockefeller's gift of a like amount, will be subscribed in full by January 1st. Part of this \$4,000,000 will be used for the purpose of establishing and developing technical schools.

A central debating league composed of the University of Michigan, the University of Chicago, Northwestern University, and the University of Minnesota, has recently been organized, and will hold its first contests this year. The semi-final debates will be held in January, and the winners of these debates will meet in a final contest in April.—*Brown and White*.

Our Elmira *sorores* deserve commendation for their neat and well-edited journal, *The Sibyl*. "Before the Study Fire" is interesting, and the meditation of Miss "G. S. B." evidences loyalty. "It is only an old brick building surrounded

by a park of trees. The walls are dim with age, the halls are bare, the staircases are worn and dingy, and many a girl's name plays hide-and-seek with the figures on the wall paper. It is a plain place, but to me it is one of the dearest spots on earth. There I have found my best friends; there I have learned that it is good to live. When I am away I can think only of the time when I shall be back, and when I am there I spend my leisure moments in wondering if I shall ever find another home where I shall be so happy and content."

The November *Educational Review* deals editorially with the "college president." At the time of writing Amherst, Brown, Cincinnati, Colgate, Oberlin, Rochester, Iowa State, and California State were without presidents. A few weeks later President Dwight, of Yale, tendered his resignation. To the question, "Where are the men for these great positions?" the *Review* says: "The simple truth is that, for some reason or other, the very few men—half a dozen, perhaps, in the whole country—who by common consent are best fitted by natural endowments, by training, and by experience for these high educational posts, are unwilling to accept them, even when extraordinary large salaries are offered. They are already engaged in congenial and influential work and have little to gain and much to lose by the transfer to the average college presidency. . . . As a result of these facts many of the colleges and universities in the United States are to-day simply drifting. . . . Without an executive with leisure and capacity to study, to think, to plan, to initiate, there is no progress possible in an institution for higher education." Doctor Butler, the editor, is not at all in sympathy with the idea of "business" principles in college government.